

THE
ISLE OF MAN.

O R, 2. 76. 1

The Legall Proceeding
in Man-shire against
SINNE.

Wherein, by way of a continued
Allegory, the chiefe Malefactors distur-
bing both Church and Common-
wealth, are Detected and Attach-
ed; with their Arraignment and Ju-
diciall tryall, according to
the Laws of England,

The spirituall use thereof, with an Apolo-
gie for the manner of handling, most
necessary to be first read, for direction in
the right use of the Allegory through-
out, is added in the end.

By R. B. Rector of Batcombe in Somers.

The Twelfth Edition.

LONDON,

Printed by J. D. for Edward Blackmore,
and are to be sold in Pauls Church-yard at
the signe of the Angel, 1648.

1811

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TO THE
Right Worshipfull

ST. THOMAS THINNE
Knight, and to his Religious-
ly affected Lady, the Lady
KATHARINE THINNE:

*All saving graces in the blessed way
unto eternall comforts are
unfainedly wished.*

Right Worshipfull,

Since your depar-
ture, and now re-
turne to Longleate,
(where the poore
feelee your mercies in set times
of reliefe and daily alms, and
your Tenants and common
Neighbouring Inhabitants
good entertainment at the
generall time of great house-
keeping) it was my hap to tra-

The Epistle

vell into and thorowout the whole *Ile of Man*: now it is usuall with all travellers to discourse of their journeying and to relate their observations. And therefore let none object and say unto me that of *Persius*. *Scire tuum nihil est, nisi te scire hoc sciat alter*: For I found good in my paines taking: and *bonum* is *communicativum* & *sui diffusivum*, and so *quo communius, eò melius*. In my very entrance, and afterwards every where I found written that old ancient precept, *Nosce teipsum*. This lesson I began to take out with diligent observation. And it brought to my minde the Apostles charge, *Quisque exploret seipsum*, which I laboured to put in practice, and so fought my selfe in my self; for I remembred

γινώσκει
αυτόν.

The scope of
this book for
one to see and
know him-
selfe.

bred that saying long since learned, *Orbis quisque sibi, nec te quaesiveris extra.* Thus my travell became very profitable to me; and the varietie of sights withall procured delight, and turned my paines into pleasure.

In my travelling I came to the County Towne or chiefest Seat there; called *Soule*. where I rested for sometime, because it fell out to bee the Assise week for all that Iland: Where I especially marked how in all things they proceeded against Malefactors according to the Lawes of England: in this onely lyeth the difference: there is never but one Judge, whereas we have ever two appointed in every Circuit, as wee have now in this Westerne, very honoura-

The Epistle

ble and religious Judges, *quos honoris causa non possum non nominare.* Sir John Walter, Lord Chiefe Baron, and Sir John Denham, another worthy Baron of the Exchequer, lovers of verue and Justice.

Exo. i. 18.

And indeed, such ought Judges to bee, as was and is this Judge in *Man*. He is a Judge of *Fethroes* choise, and *verax*, & *Dei timens*, *osor turpis lucri*. Hee is diuinely giuen, prudent, impartiall, and very quick (upon good information) in dispatch of Causes. He was worthily attended, as he ought ever to bee, with a worthy Sheriffe, with Iustices of Peace, Knights and Esquires, Gentlemen of singular note and fame in that Country. This I heard of them, and it appeared

Dedictory.

red by their practice that they all stand for the maintenance of the Lawes, they see their Sovereign well served, Justice duly observed, and judgment executed accordingly.

They never side with any, for they hate faction: Pride and Envy, two restlesse make-bates, who for notorious misdemeanour, I saw bound to the good behaviours. So as now there a *Cæsar* like spirit, *patitur superiorem*; and a *Pompey suum parem*. They runne all one course, and as true Israelites, *quasi vir unus*, for publike good. Therefore doe the people live in peace, the Land prospereth, Justice flourisheth, vertue is exalted, vice suppressed, and the enemies at home and abroad made to feare.

The Epistle

The whole discourse of this excellent order, and carefull proceedings there by me observed, from my first entrance unto the end, I am bold here to present unto your Worships, whom I have now found diligent Readers of holy Scripture, addicted to private prayer, besides set forme for the whole family, to be entertainers of the Preachers of Gods Word, giving freely to such Benefices as they hap to be void, not being seduced by mens offering large sums to procure Advousons aforehand, as too many Patrons be in these dayes. Now the Lord God Almighty hearten you on, unto these things more and more, and to every other good grace, that may lively demonstrate to the world the power

Dedicatorij.

power of saving knowledge,
in the use of Gods abundant
earthly blessings so largely be-
stowed upon you, with which
earnest prayer unto God for
you, and for a blessing upon
these my endeavours to fur-
ther the same, I humbly take
leave.

Your Worships in all

Christians services,

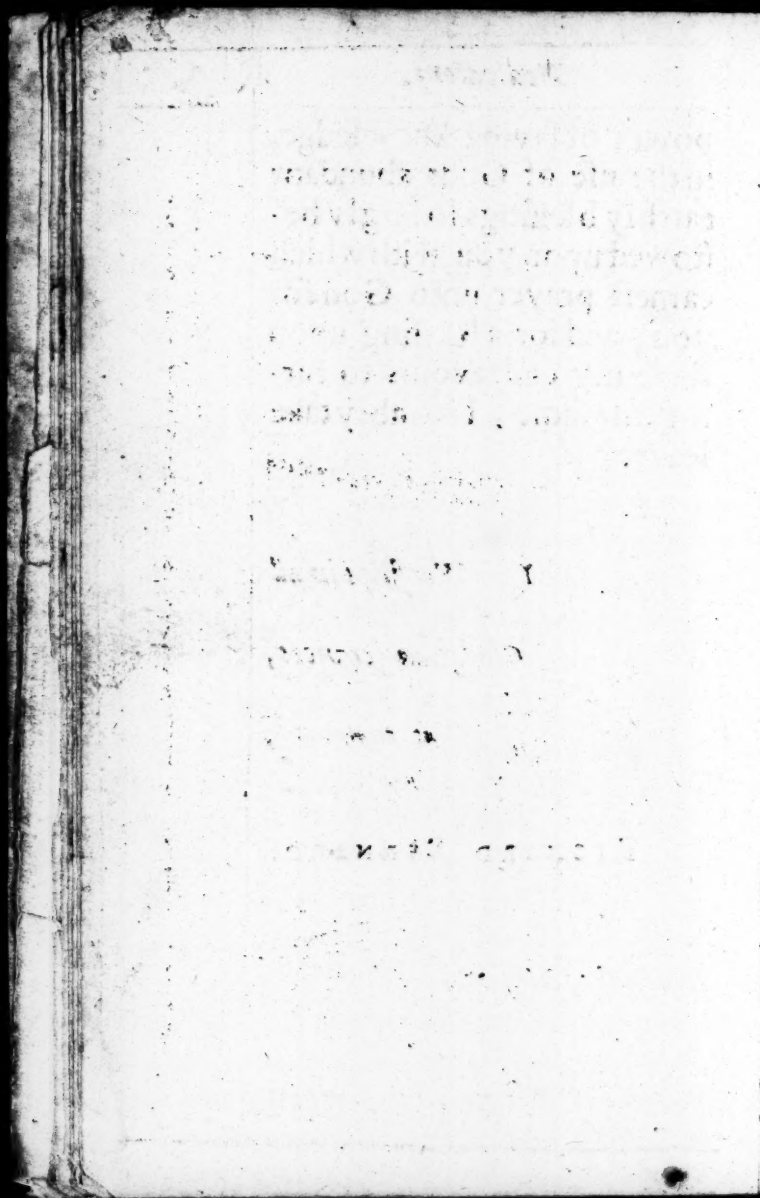
at command,

RICHARD BERNARD.

Barcombe, May 21.

A 5

THE





THE
A V T H O R S
earnest requests.

FIRST, to the Worthy Reader, whosoever, to whom let mee but say thus much of this Discourse and allegoricall narration; that in it sunt bona, sunt quædam mediocria, sunt mala nulla: Yet if any thing may seem distastfull, let thy minde be to take it well, as Cæsar was, to interpret well the seeming offensive carriage of one Accus the Poet toward him, and thou wilt not be displeased. Thy good minde wil prevent the taking of an offence where none is intended to be given. In discovery, attaching, arraigning and condemning of sinne, I tax the Vice, and not any mans person: so as I may say with one;

Hunc

The Epistle

Hunc fervare modum nostri no-
vere libelli,

Parcere personis, dicere de vitiis.

Thou hast here towards the end of
this discourse the tryall and judge-
ment upon four notorious Malefa-
ctors. Two of them the very prime
Authors of all the open rebellion, or
secret conspiracies, which at any
time ever were in that Island. The
other two were the principall Abet-
tours, and the chiefest supporters of
them. Their names, their natures,
& their mischievous practices, thou
maiest find at large in the narration.

There should have been, at that
Assises with these, the arraignment
of certain suspected Witches: but
this was prevented, because the
Grand-Jury Gentlemen could not
agree to bring in their Billa vera:
for that they made question of di-
vers points, whereof they could not
be resolved at that present.

I. Whether the afflicted did suffer
by only some violent diseases in na-
ture, producing strange effects like
practices of Witchcraft; Which for
want

Old-man.
Madame
Heart.

What to be
considered
before men
come in with
a ver-

to the Reader.

want of a iudicious Physitian they could not discern.

2. Whether the afflicted were a counterfeited, as was one Marwood, the Boy of Bilson, and one Mary Brosier? or that he or shee having some naturall disease, did make use thereof, and counterfeited the rest, as one Mainy did, who was troubled with the hystERICA passio.

3. Whether being a disease supernaturall, yet might come upon the afflicted by the operation of the devill, without the association of a witch, as it hapned to Job, and others in the Evangelists? Or that the afflicted hath a devill, and is a witch, and hath by his or her own wayes brought this evill upon him or her, without the practice of any other witch?

4. Whether they might proceed upon meer presumptions against the suspected, or rather stay til they had more certain and grounded proofes.

5. Whether they could (none of them being read in any learned Tractates touching the practices

diff against
supposed
Witches.
See Doctor
Cotta his
myall of
Witches.

The Epistle

of witches) rightly examin the suspected, to find out a witch, and so to bring him or her deservedly under the power of authority?

Request to
Grand Jury-
men touching
my Booke of
Witches.

The summ of
that Booke.

There is now come forth by the leave of Authority, A Guide to Grand Jury-men in cases of witchcraft: my suit is that they would be pleased to accept of my well-meaning therein. In which, all these points before are fully handled, as also, That there are Witches: who are most subject to bee made Witches: How they prepare themselves for the Devill: How Satan draweth them to a league, and becommeth familiar with them, That there are good Witches, and the signes to know them, That there are bad Witches, and how they practise, and what it is that they can doe, and how many things must concur in bewitching. What are the signs to know one to be bewitched. That Witches may be detected. What are strong presumptions of a Witch. What are the certain evidences against such a

to the Reader.

one. How throughly to examine a Witch, *With many other particulars set forth in twenty eight distinct Chapters fully, and yet with great brevity.* The death of five brethren and sisters, lately condemned and executed for *Witches*, one more yet remaining, formerly brought before a Judge, and now in danger to be questioned again, hath moved me to take this pains; not to prevent Justice, nor to hinder legall proceedings; but that I may not be mistaken nor wronged, as I was once, and more should have been, had not the wisdom and goodnesse of so reverend a Judge accepted graciously of my upright Apology against vain Accusers.

I made a Petition then to my Lord the Judge, to the worthy then M. Sheriffe, and to all the Worshipfull of the Bench then present, which I am bold to renew again more publikely, and that now this ninth time, because it pleased that reverend Judge so wel to like thereof, and to second it, and is wished of
many

Judge
Denham.

Sir Robert
Philips.

The Epistle

many to finde some good effect at the length.

Request to
the Judges,
the Sheriffe
and Justices
for spirituall
food to poore
Prisoners.

The state of poore prisoners is well known, and how their soules safetie is neglected: and yet our Saviour gave such a testimony to a penitent thiefe, as hee never gave to any mortall man else, for hee told him that he should be that day with him in Paradise.

How blessed a work would it be to have maintenance raised for a learned, godly and grave divine, that might attend to instruct them daily; Twelve pence a quarter, of one parish with another in our County, would encourage some compassionate holy man therunto: And what is this? Not a mite out of every mans purse to save soules.

The benefit
of setting
Prisoners on
worke.

If with this instruction there should be means to set them also on work, they might get somewhat for food, for raiment. They might so prevent the miserable fruits of sloth; their minds would be imployed, their bodies bee preserved in health, and not pine away, and be

to the Reader.

consumed with vermine. Yea, enforced-labour there, would terrifie loose vagrants, and lazy wanderers and the idle rout, from turning thieves, more than either imprisonment or death hitherto hath done, And besides, such as should scape, would by this heavenly means of instruction, and bodily labor, become, through Gods mercies, more profitable members in the Commonweale afterwards: whereas now they become twice more the children of Belial, than they were before.

Oh, let me be bold earnestly to beseech you, and in all humility to crave your mercifull & tender bowels of compassion towards them.

And first of you (right honorable my Lords the Judges) who sit as Gods among men to give judgement upon this so wretched, and so miserable a generation of mankind: that if they die, they may be more ready with all patience and submission of spirit, to receive their just reward, and your doome of death

Sir John
Walter
Lord chiefe
Baron.
Sir John
Denham.

The Epistle

death upon them, or if they be acquitted and so live, they may learn afterwards to live the life of good Christians, and so make a good use of their deliverance. And would not this rejoyce your hearts, to forward such a work, when your Lordships doe know that the blessed Angels doe rejoyce at the conversion of sinners?

Master
Symmes.

Next of you (Worthy Master Sheriffe) under whose wisdom, religious affection, tender mercies, & powerfull habilitie, the Prison, & the prisoners be for the time present. Shall not this worke set forward by you bee unto you an everlasting remembrance?

Then of all you (right Worshipfull the worthy Justices of our Country) by whose authority these offenders are sent unto prison. Oh that it might not displease you, to heare me calling upon you by name, who, I hope, are well minded to such a blessed and charitable work.

Yee deservedly honored Knights,
Sir George Speake, Sir John Stowell,

to the Reader.

well, Sir Francis Popham, Sir Henry Barkly, Sir John Windham, Sir John Horner, Sir Edward Rodney, and Sir Robert George, And may I not here also name the worthily esteemed of their Countrey though not at this present in Commission with you, Sir Ralph Hopton, Sir Robert Philips, Sir Charles Barkly, and Sir Edward Barkly? All to be graciously pleased to commiserate their lamentable case, and to help forward this work of piety and pittie towards prisoners?

O yee other Worthies of your Country no lesse generously affected, John Powlet, Robert Hopton, Edward Rogers, George Lutterell, John May, Francis Baber, Robert Cusse, Thomas Bretton, John Coales, William Francis, Rice Davys, Thomas Windham, John Hartington, John Harbin, William Capel, and Anthony Stocker, Esquires, let the bowels of compassion compasse you about, that you may effect this so good a deed, and be honored for ever in bringing to passe so rare a charity.

The

If I mistake
your places,
I pray you
pardon me.

The Epistle

The worke surely would blesse you all. Alas, the prison now is a very picture of Hell, and (more is the pitty,) as the case now stands is no lesse than a preparative thereto, for want of daily instruction. It would be, by a faithfull Ministry and bodily imployment of them, a house of Correction with instruction, and so happily the way of life. Then might charity quicken up justice to send offenders obstinately persisting in evil, and abusing their liberty, unto prison, in good hope of their reformation. The losse of their corporall liberty, might through Gods mercy, then gain them spirituall freedom. Health by labor would be preserved, and their soules by w^hl some instruction saved.

The Father of our Lord Iesus Christ, perswade your well disposed hearts, to such an unbegun work among so many deeds very famous in this renowned Nation. The Spirit of the Lord God of Heaven and Earth rest upon you, to cause you to affect this, and in time to effect the same

to the Reader.

same, by stirring up the Country,
and by your own mercies in your
life times, you giving, and at your
death bequeathing something there-
unto. Even so be it, and the Lord
God Almighty be with you all here-
in, Amen.

My suit is to every Keeper of a
prison, if they be no kin to Master
Newman, the Goaler in this dis-
course, that yet they would take ac-
quaintance of him, and become bet-
ter known to him. That their pri-
soners may by their uertues and re-
ligious care be better disposed.

My request to poor prisoners is,
to redeem their time ill spent, to call
to God for mercy and pardon: and
to move them hereunto, let them in
serious meditation put themselves
in mind of these things.

I That their liberty abused,
God hath by the hand of authority
taken from them, as unworthy to
live freely in a Common-Wealth.

That as they neglected and despi-
sed spirituall means of salvation,
they are now deprived thereof. 3.

That

Request to
the Keepers
of Prisons.

Request to
the poore
Prisoners.

Meditation
for them
while they ly
in Goale.

The Epistle

That as before they delighted only with wicked company, now are they shut up one with another together. 4. That their rags are ensignes to them of their ragged condition. 5. That their filth and vermine telleth them of their filthy conversation, and their many sins and corruptions. 6. That their want of food is a punishment for such of them, as have abused Gods blessings to gluttony, drunkenness, and the fruits thereof, wantonness, and filthy uncleanness. 7. That their prison is as it were a picture of hell, to mind them of their end, whether they are going if they do not amend. 8. That their expecting of the Assises, is an instruction to look for Jesus, the judge of all the world. 9. That their chains, fetters, and bolts, teach them to consider the nature of their sinnes, which hold them bound to answer at the Bar of Gods justice. 10. That their desire of life by a Psalm of mercy should move them to desire eternall life, through the mercies of God in Jesus Christ, who will

to the Reader.

will be gracious to every true be-
leeving penitent : which graces
(poor prisoners) God send you: and
and fear onely to die eternally.

Before I end I have a suit to all
that professe the Law, that if in this
Allegory, fetched from such terms
as be better known to them, than to
my selfe, I do mistake, they would
be pleased to passe over that, and
make use with me of the spirituall
sence, which is the drift of my labor
herein. And so at length I take
leave, with my prayer to God for
the peace of Jerusalem, and for a
prosperous successe to all that love
the Israel of God with our Coun-
tries glory and safety, Amen.

THE



THE
ISLE OF
MAN.

OR,
The Legall Proceedings in
MAN-SHIRE.

Lament. 3. 40.
Let us search and trie our wayes.



HE Lamenting
Prophet JEREMIE
in his dayes full of
lamentation and
mourning, secin & also par-
taking with others of those
miseries which besel the state
of the Jewes, justly procured
at Gods hands for their sins,
B doth

doth here give them advice what was best to bee done, that in this their distresse God might shew them mercy: and that was to repent and turne unto the Lord, to the effecting whereof, he counselleth them two things laid downe in my Text 1. To search out sin. 2. And to put it to triall.

In the handling whereof, I will proceed as here we do against a lewd and wicked Malefactor, legally, according to the Lawes of this Realme.

*A search to
be made for
sin.*

The first part of my Text is to *search*: wee know that when one hath offended the Lawes, hath committed any felony, murther, treason, or done any outrage, for which he is to be apprehended, he presently flying and hiding himselfe, is pursued, and
fought

fought after ; diligent search
is made to attach him.

*Sin is the
great male-
factor.*

Sin robs us.

The Malefactor here which
doth so much harme on eve-
ry one, every where without
ceasing, is *sinne*. This is a *na-
table Theefe* and *Robber*, daring
to set upon any. He robbeth
God of his honour, and man
of Gods favour. This *Theefe*
stole from *Angels* their excel-
lency of glory, from our first
Parents their innocency. This
is he that robbeth us of our
graces, the spirituall money
which wee have in the pur-
ses of our heart, to helpe us
in our journey to Heaven.
This *Villaine* bereaveth us of
our goods, driveth away our
cattell, spoileth us of every
temporall blessing, of our
health, our peace, our liberty,
and plenty. He it is that utter-

ly undoeth us, and maketh our estate miserable, that we cannot thrive in any thing, Body or Soule.

*Sin doth kill
if it be not
killed.*

This is a *Murdering theefe*, wheresoever he breaketh in, by day or by night, there will he either kill or be killed; man and sin cannot both live together. Most bloodily cruel he is, for he will spare none. He slayeth the hoarie head, and killeth the tender mother with the new borne Babe. Hee regardeth no person, no sex, no age, of so murderous a disposition is he, and so inhumanely barbarous.

Sin is strong

Pro. 5. 22.

Hee is a very *strong Thiefe*, no humane power can subdue him; he taketh man and bindeth him: for *iniquity taketh the wicked*, and holdeth him with the cords of his owne sins.

sins. He will beare rule where he commeth, all must obey him. He will command the *Reason*, reigne over the *Will*, and swagger over the *Affecti-
ons*, and lead captive the whol man, and make him service-
able to his lusts; yea, and make him spend his whole estate to maintaine him in his lustfull humours, whether it bee in pride, or drunkennes, or gluttony, or idlenesse, or whoredome, or whatsoever else it is, he both must and will have maintenance, else he will set all on fire: for *wickednesse burneth as fire.*

This is an *ungratefull and mischievous Theefe*: for let any entertain him and favor him: he wil work their overthrow. Yea, so *vile a Villaine* is hee, that the more any make of
B 3 him,

Rom. 7. 23.

Isa. 9. 18.

*Sin doth him
the most hurt
that most lo-
veth it.*

Jer. 5. 25.

Jer. 4. 18.

The evill
which sin
doth.

him, the worse is he to them :
for, *he with holds all good from
them, hee procureth mischiefes
to light upon them.* He keepeth
out Grace from having any
entertainment. Hee smother-
eth *Conscience* for speaking;
hardeneth the *Heart* for fee-
ling; blindeth the *Judgement*
from discerning; stoppeth the
Eare from hearing any good
counsell; lameth the *Feet* from
walking in Gods paths; be-
nummeth the *Hands* from
doing duties of Charity, and
maketh the *Tongue* to falter
in speaking of holy things.
Neither yet doth he this one-
ly; but hee worketh Enmitie
betwixt his *Favourite* and his
best friend, even between God
and his own *Conscience*.
And to make up the height
of his mischiefe; the more to
strengthen

strengthen himself against his foolish and unhappy friend, hee, at unawares to him letteth in, and that into the best roome, (even the heart) his great and most deadly enemy the *Devill*.

Thus Covetousnesse did let him into *Judas* heart, and set him on worke to betray Christ. Flattery let him into the hearts of the false Prophets, to deceive *Ahab*. Carelesnesse lets him in to hinder the fruit of the Word. Losse of Gods grace lets him in, and seven worse with him, to ruine a man utterly. Hypocriticall vaine glory, and Covetousnesse did let him into the hearts of *Ananias* and *Saphyra*: for vaine glory made them sell all, to make a shew to be like *Barnabas*: but Co-

B 4 vetous-

Mat. 6, 14.
15.

1 King. 22.

Mat. 13.
Mat. 12.

Act. 5. 10.

vetousnesse with unbelieve
advised them to with-hold
some of the money, lest they
shud happen to want: but
how to doe this, and keepe
their credit they knew not;
therefore *Hypocrisie Vainglory,*
Covetousnesse and *Unbeleefe* cal-
led in Sathan, to heare his
counsell, who taught them to
lie unto the Holy Ghost, but
to the Death of them both.
Thus we see, what an ungrat-
full Villaine sin is to his best
friends.

*Sin is very
subtill.*
Hebr. 3. 13.

Rom. 7. 11.

Lastly, this Theefe is a pe-
stilent subtle Theefe. Sin is de-
ceitfull; it beguiled *Adam,*
David and *Salomon*: Yea *S.*
Paul, one once rapt up into
the third Heaven, doth ac-
knowledge that it *deceived*
him. And whom hath it not
deceived; Hee is therefore
carefully

carefully to bee avoided and taken heed of: and this robbing, murthering strong, ungratefull, mischievous and subtile theefe diligently to be sought out.

But before *Search* can bee made, a *Watch* must be set to espie him out, that hee may be attached.

The *Watch-man* appointed for this purpose, is *Godly jealousy*, who hath ever an holy suspicion of a mans own wayes, lest in any thing at any time hee should mis-behave himselfe.

This vigilant *Watchman* hath with him two *Assistants* ever to accompany him; the one is *Love good*, a zealous fellow for God and good duties: the other is *Hate ill*, an angry and waspish fellow,

B 5 and

*A watch set
to espie out
sin.*

*The watch-
man is one.*

*Assistants
are two.*

and of a fierce countenance against sin.

These three ever keepe together, so as sinne cannot so cunningly enter, but they can as quickly espie him, and as speedily pursue him, and put him to flight.

*The Town
watched.*

Travellers.

Posts.

The Inne.

Town large.

*Streets are
four.*

The place where these are set Watchmen, is called *Sowles-Towne*, a Towne of great resort, a thorow-fare, never without Travellers, ill motions, day and night; and the Posts, which are Satans suggestions, ever and anon passe thorow, and many at the Common Inne, the *Heart*, take up their lodgings.

This Towne is very spacious and large, for besides many *Back-sides*, *By lanes*, and *Out-corners*, these are foure great streets: *Sence-street*; *Thought-*

Thought-street, *Word-streete*,
and *Deed-street*; in some of
which this lewd companion
sinneth, and his Copes-mates
will be found wandring.

When the *Watch* is set, they
have a *Charge* given them by
one in authority, which is
this: *Keep thy Soule diligent-
ly*: and withall they have a
watchfull eye to the *Inne*, and
to take heed least at any time
there bee an heart of infidelity
to depart from the living God:
commanding also the *Watch
men* to exhort one another dai-
ly, lest their hearts bee hardned
with the deceitfulness of sin.

These watchmen have al-
so a *Watch-word* given them,
even a word of preventing
grace: saying unto them, *this
is the Way*, walke in it, when
they are turning to the right
hand;

*Charge gi-
ven to the
watchmen.*
Deut. 4. 9.
Prov. 4. 23.

Heb. 3. 12,
13.

*A watch-
word.*

Isa. 39. 21.

hand, or to the left.

To this Watch word Godly jealousy with his associates doe willingly attend, keeping carefully the watch, so as the Theefe is descried, and presently they make Hue and Cry after him.

The Hue and Cry.

Eleven ways how to know sin.

Rom. 3. 20.

7, 8.

1 Joh. 3. 4.

Thus Hue and Cry is written by the *Bible clarke*, and containeth infallible markes to discover sinne, whereby it may bee certainly knowne; and they are these:

1. By the *Law of the tenne Commandements*: for by it commeth the knowledge of sinne, for every failing in that which is commanded, and every thought, word and deed against that which is forbidden, is sin.

2. By every exhortaion to *virtue*, and every debortation *from*

from vice : being appendices to the Commandments , shewing what wee ought to doe ; and what ought to bee shunned and avoided of us.

3. By every Threatning which is the word of Gods displeasure for sinne.

Isa. 1. 11. 18
3, 14, & 5.
20.

4. By punishment inflicted, which is certainly Gods hand for sinne ; for were hee not provoked by sin , hee would not afflict us.

Acts 5. 5. &
13, 11.
Jer. 25. 8.
Lam. 3. 33.

5. By the humble Confession of such as have acknowledged their sinnes in particular.

Josh. 7. 20.
Pf. 13. 5. 14.
1 Sam. 12. 19
Mat. 27. 4.
1 Tim. 1. 13

6. By plain Accusations, laying sins to mens charge, Isa. 59. 3. &c.

1 Cor. 15. 9

7. By reproofes and checks for sin, 2 Chron. 19. 2.

2 Chro. 19.
2.
1 Sam. 2. 19

8. By places numbring up sins by name in sundry Scriptures, Rom. 1. 29, 30, 31. 32.

1 Tim.

1 Tim. 1. 9, 10. 2 Tim. 3, & 6.
 1 Cor. 5. 11 Gal. 5. 19, 20, 21.
 Rev. 21. 8. Pro 11. 1. Mic 6. 11.

9. By the *description of sin*,
 shewing what it is, as in 1 Joh.
 3. 4. & 5. 17 Rom. 14. 23 Prov.
 21. 4. & 24. 9 & 1. 21.

10. By the *description of*
godly men negatively, by such
 things as they ought to avoid,
 as in Psal. 1. 1. & 15. 3. 5. & 24.
 4. Ezek. 8. 68. Isa. 33. 15. Ps.
 101. 3. & 16. 4.

Lastly, by the *description of*
wicked men, by their bad qua-
 lities and condicions, Psal. 10.
 2. 11. & 12. 24 & 57. 21.

Who carrieth
 the Hue and
 Cry.

The Hue and Cry thus set
 out, it is carried by the *Spirit*
of Supplication, crying mighti-
 ly to the Lord for grace and
 mercy to helpe in time of
 need, as *David* did: who saw
 sinne before him, and then
 made

made the Hue and Cry, saying; *Have mercy upon me, O Lord, according to thy loving kindnesse, according to the multitude of thy mercy doe away all mine offences.*

Pfal. 51. 12.

This Hue and Cry, must not be let slip at any hand, but bee carried along in the pursuit, lest in following of sin, men bee deceived, and solid Vertues bee attached in stead of Vices. For this wee must know, as Vices have not a few friends (as after shall be shewed,) so Vertues have many enemies ready to informe against them, that they may bee pursued after as Malefactor, that sinne in the meane while may seeke shelter and escape: and the enemies are these:

- I. One Mr. *Outside*, in the
inside

Vertues enemies.

*1. Out side,
and his description.*

inside a carnall Securitan, a fellow that will come to his Church, keepe his Sundaies and Holydaies : But yet in the Congregation while hee sitteth among others, sometimes he is nodding, and sometimes fast asleep; and if he abide waking, then is his mind wandring abroad, so as he remaineth still ignorant, without any effectuall power of the Word; and being out of the Church, he is presently upon his worldly businesse,

*What he is
an enemy to.*

This fellow cannot abide any after-meditation, or Christian Conference with others of that which hee hath heard; and if hee espie any meeting together for this purpose, then hee maketh information against them, and is ready to send the Hue and Cry,

Cry, as against privie Schismaticall conventicling, and unlawfull meeting. This is a vulgar *Ignoramus*, and a blockish Adversary.

2. The second is, Sir *Worldly wise*, a very foole to God, a selfe conceited earth-worme, whose wisdom is from below, and therefore *sensuall, earthly, and divellish*, who proudly with much disdain, condemneth and contemneth the wisdom which is from above, pure and peaceable, sincere and charitable; and is ready to send the Hue and Cry after it, as after foolish and doting simplicity.

3. The third is, Sr. *Lukewarm*: this fellow is a temporizing time-server, *Jack* on both sides, he is all in the praise of moderation

2. *Wicked worldly wise described.*

Jam. 3. 15.

What he is an enemy to.

3 *Lukewarm his description.*

*What he is
an enemy to.*

4. *Plausible
Civill, his
description.*

*What he is
an enemy to.*

5. *Machia-
vell his de-
scription.*

moderation & discretion, one very indifferent between this and that ; he cannot endure fervent zeale, but would have Hue and Cry sent against it as a fiery mad brain'd rashnesse.

4. The fourth is, Sir *Plausible Civill*, a fashionable fellow, framed to a commendable outward behaviour for civility, but in matter of Religion he hath no more, but what he hath by common education, custome, and example of other. To the life of Religion hee is a stranger, strict serving of God, and a more narrow search of our wayes, he holds to be foolish scrupulosity, and is desirous to have the Hue and Cry sent out against it, as against phantasticall precisenesse.

5. The fifth is, Master *Machiavell*,

chiavell, a mischievous Companion: all for policie, little for piety, and then in pretence onely: He is a very *Fehu*, zealous against *Baal*, to root out *Abahs* posterity, for the more sure setting of the kingdome to him and his: but in state Idolatry, a very *Ferobeam*, to keep the kingdome from being re-united to *Fudah*. Hee cannot suffer gainefull abuses to be reformed: but if any attempt any such thing, he accuseth them for factious turbulent spirits, and so would he have the *Hue and Cry* made against their endeavours as against some Puritanicall trickes.

6. The sixt is one *Libertine*: this licentious fellow hath a Chiverell conscience, caring for nothing but how to passe
on

What he is
an enemy to.

6. *Libertine*
his description.

*What he is
an enemy to.*

on along his life in pleasurable contentments, *Religion* by him is held to be but a devised Policy to keepe men in awe of a Deity; and therefore when he seeth *Religion* to be made conscience of, he presently causeth Hue and Cry to be made against it as against Hypocrisie. This prophane enemy laugheth at, and mocketh at Christianity.

*7 Scrupulous
by his description.*

*What he is
an enemy to.*

7. The seventh is, *Scrupulosity*: this is an unsociable and a snappish fellow, he maketh finnes to himselfe more than the Law condemneth, and lieth upon fault finding, *Weaker Apprehension* is his Father, and *Misunderstanding* his Mother, and an *Vncharitable* heart his Nurse. The use of Christian liberty, if it be more in his conceit than hee pleaseth to

to like well of, then would he have the Hue and Cry sent against it as against *carnall security*. This is a rigid and censorious Adversary.

8. The eighth is the *Babbling Babylonian* : this is a doting companion, and superstitiously foolish, hee boasteth of *Antiquity*, though his waies be *Novelty*: yet he will have it the *Old Religion*, and if any forsake it as *Idolatry*, those he condemneth for *Schismatics*, and labours to have the Hue and Cry sent out against all Reformation in Christian Churches as against *Heresie*. This is a bloudy *Antichristian* Adversary.

8 *Babylonian*
his description.

Whom he is
an enemy to.

These are the principall Informers (for I passe by pettie companions) which endeavour to misleade the pursuer
of

of sin, and to set him to attach very eminent and excellent Vertues for Vices. Therefore it is necessary to have sinne set out by marks infallible in the Hue and Cry: else this subtrill Villaine sin will craftily beguile the pursuer, and will escape either by the shifts which he can make to deceive him, or by his many friends he hath to keep him from being apprehended.

The shifts which commonly a Theefe maketh to escape in his flying away, are two:

1. Is his *Cousterfeiting the habit of an honest man*: so sinne craftily putteth upon himself the shew of Vertue, as *Jehu* did piety, for the getting of a Kingdome, and establishing of it to himselfe: whose sinne was covered with a pretended

Shifts by which sin escapes are principally two.

1. *By a shew of Vertue.*

ded and hypocritical zeal for the Lord. *Ananias* and *Saphyram* shew of liberality like that of *Barnabas*, not discernable till *Peter* discovered it. For as Satan can transforme himself into an Angel of light, and his Apostles into the Apostles of Christ: so can sin the seed of Satan, put upon it selfe the counterfeit of vertue.

2. A Theefe will alter his name, and by assuming the name of an honest man oft-times escape away; and after this manner also escapeth sinne, Vice getting upon it the name of vertue. And so *Drunkennesse* escapeth under the name of *good fellowship*; *Coveteousnesse* under the name of *good husbandry*; *Filthy Ribauldry*, under the name of

2 Cor. II.

13, 14.

2. By the name of Vertue put upon vices.

What Vices get the name of Vertues.

of Merriment, Pride of apparel, under the name of Decency and Handsomenesse; bloody Revenge for wrongs offered, escaped under the name of Valour; Foolish wastefulnesse, under the name of a francke and Liberall Disposition; Superstition under the name of Devotion of Fore-Fathers and the old Religion, Remisnesse in punishing, under the name of Gentlenesse: Flattery, under the name of Unoffensivenesse; Luke-warmnesse in Religion, under the praise of Discretion; and many such like foule Vices, do thus deceitfully hide themselves, and to escape unattached.

If by these his shifts he cannot escape Godly jealousy, that constant pursuer, then will he seek to be holpen by his kindred

dred and freinds: for sin hath many, who will either so defend him, or excuse him, or deny him, or hide him, or make him so little in fault, as will almost perswade Godly jealousie, that it is even needlesse so eagerly to pursue after him.

*Friends of
sin and how
they shew it.*

1. The first of these is his *Grandfire Ignorance*: for hee knowes no sinne, hee cannot read the *Hue and Crie*: hee breedeth sinne, and bringeth him up, and maketh no conscience of it: if sinne get into his house, he holds himselfe safe enough.

*1. Ignorance
how a friend
to sin,*

2. The second, his brother *Error*, the sonne of ignorance, this fellow mistaketh all and misconstrueth the whole *Hue and Crie*, and can finde no fault with sin, and so endea-

*2. Error;
how a friend
to sin.*

C

voureth

3 Opinion
how a friend
to sin.

vourest to send the pursuer another way.

3. The third is his Cousin *Opinion*, and this will hold the pursuer with a long and tedious disputation, questioning the Act, whether it be a sin or no: and will endeavour by probabilities to make it no sin, that so he might make the pursuer to desist. Thus sins of profit and such as may prevent certaine dangers are disputed, *Pro & Con.* as men say; The sin of usury by many is brought under opinion as lawfull some way.

So the sinne of Idolatry, to goe and heare a Masse without inward reverence, as it was disputed in Queene *Maries* daies to prevent the eminent danger of death then. Many sinnes evident enough are

are made disputable if they yeeld profit, or be delight-some to the flesh, or such as may helpe to keepe a mans person or state in safety, for all these *Opinion* will bee a Protector.

4. The fourth is, one Master *Subtiltie*, his wit being attended on by little conscience of the truth. This man commeth with his distinctions to cleare an A& from sin, thus with his *latria & donlia*, he will have Idolatry no Idolatry; so with his biting and not biting, and lending to the rich upon Use, but not to a needy brother, damned Usury must be no sin. This *Subtiltie* of wit with a chiverell conscience, maketh foule sinnes to passe along as no sinnes.

4. *Subtiltie,*
how a friend
to sin.

5. *Custome*
how a friend
to sin.

Mat. 27 18,
16, 21, 26.
Joh. 18. 39,
40.

6 *Fore fa-*
thers.

Joh. 4. 10.

7. *Power,*
how a friend
to sin.

5. The fift is called *Custome*, this old Syre patronizeth many vaine and sinfull practises. By this the Iews held it no sinne in them to demand, and in *Pilate* to let loose to them, a wicked *Barrabas*, one worthy to die for insurrection and murther.

6. The sixt is a Popish fellow called *Fore-fathers*: hee advanceth his Ancestors and their worth, and thinketh so well of them, that to imitate them is no sin. Thus the Samaritanes justified their false worship.

7. The seventh is one Sir *Power*; hee maketh ever that warantable, which law establisheth, ordaineth, and decreeth. Great and capitall sins in the Romish Synagouge are thus countenanced.

8. The

8. The eighth is Sir *Sampler* who produceth for patterns, great mens and learned mens examples, as if they could not doe amisse: but whatsoever they doe or say, it must be good and lawfull, and therefore imitable without sin.

8. *Sampler,*
how a friend
to sin.

Ier. 44. 17.

9. The ninth is Sir *Most-doe*, who maintaineth sinne from a generall practice, because multitudes doe it here, and there and every where; and therefore no sinne to doe such a thing, which almost all, or the greatest part doe.

9 *Most-*
doe how a
friend to sin

10. The tenth is one Sir *Silly*, one made all of good meaning, who will qualifie the fact by thiinking no harme, or intending well. Thus would *Saul* have justified his rebellion, and *Abimelech* excused his taking of

10 *Silly,*
how a friend
to sin.

1 Sam. 15
15.
Gen. 10 5.

C 3 *Abra.*

Abrahams wife. And thus vaine persons excuse their wanton communication, lascivious songs, foolish jestings, and such like, saying they meane no harme, they onely make themselves merry. Thus *Sir Silly* is he that maketh simple soules pleade good meaning for all their foolish superstitions, blinde devotions, and licentious merriments.

11. *Vaine hope, how a friend to sin.*
Gen. 3 &
4.

The eleventh is *Vaine Hope*: this teacheth to put off the fault to some other, as *Adam* to *Euah*, and *Euah* to the Serpent, and to deny the fact, as *Cain* did, even to God himselfe, hereby hoping to shift off sinne, and to escape punishment, who maketh GOD all of mer-
cie.

The

The twelfth is the Lord *Presumption*, he feareth not judgement, he bleſſeth himſelfe in his evill waies, he maketh a covenant with Death, and a league with Hell, and ſuffers ſinne to be his daily gueſt, and will let the *Hue* and *Crie* paſſe along without any feare of perill, as nothing at all concerning him.

12. *Presumption how a friend to ſin.*
Deut. 29

Iſa. 28. 15
16;

The thirteenth is Sir *Willfull* hating to be reformed: this is an obſtinate friend for ſin, who will wilfully defend it, and be careleſſe of all reprooſes. This fellow in contempt will tread downe the *Hue* and *Crie* under his feet, and maintain ſin.

83. *Willfull, how a friend to ſin.*

The fourteenth is Sir *Saint-like*, which under the ſhew and ſhadow of Piety, and pretended houeſty, will cover much

14 *Saint-like, how a friend to ſin.*

iniquity, and hide it for a time, that it be not taken by the persuer with the *Hue and Crie*; such were the Hypocriticall Scribes and Pharisees.

These great ones, and many other moe, are the friends of this theefe and Rebell: but yet for all these Favorites, *Godly jealousy* espies him out, and his harbour, and presently goeth to a Justice of Peace to procure a warrant for the Constable to attach him, and all his companions with him.

The Justice is not one of a meane ranke, or any pettie Justice, but the very Lord *chiefe Justice* of Heaven and Earth, the Lord Jesus: for it is he that can give the warrant to attach sinne, no other warrant will sin obey.

The

Godly jealousy will not be deceived by these.

Lord chiefe Justice.

The Warrant is the power of Gods Word. The Forme of which Warrant is, (as you see in my Text) to search out and attach sin with all his Associates, and to bring him and them before Authority, to answer to such things as shall be objected against them, in his Majesty the King of Heavens behalfe.

*Warrant
and the form
thereof.*

The procuring of this Warrant, is by going unto, and conferring with some of the *Lord Chiefe Iustices Secretaries*, the Writers of holy Scriptures, setting downe this charge, as *Ieremie* doth here, *to search and try our wayes.*

*Secretaries
to the Lord
chief Iustice.*

This Wariant procured, *Godly jealousie* taketh and carrieth to an officer which hath Authority to make search and attach sin.

The Officer
to which
is understand-
ing.

Understan-
ding foure-
fold.

1. Deputy
Constable.

This officer, without which
sinne neither can, nor indeed
will be attached, is *Under-
standing*, who knoweth what
sin is.

Now as there be foure sorts
of Officers which may attach
Felons by warrant, *The Deputy-
Constable*, *The Tithing-man*,
the Petty Constable, and the
Head Constable: so is the spi-
rituall Officer foure-fold.

1. *The Deputy Constable* is
commonly some neighbour,
intreated to performe the Of-
fice in the others absence:
this is the very shadow of a
Constable, and will not wil-
lingly intermeddle in any
thing: so as the people where
he dwells, may do, for all him,
what they list.

This *Deputy Constable* in
this spirituall *Towneship*, is
the

the *Understanding* darkened,
the sonne of Ignorance, and
grand child of *Blindnesse of*
heart: this is a blind Consta-
ble, and hath never an eye to
see with.

This suffers all disorder in
the whole man or *Soule*
Towne ship. Here be such as
bee alienated from the life
of God, past feeling, given
over to worke all uncleannes
with greedines. All the affe-
ctions are quite out of order,
and no care taken for their re-
formation: for this fool sh
fellow employeth himselfe
about his grounds, cattell,
sheepe and oxen, about buy-
ing and selling, as for the e-
state of his soule, he is to it a
very stranger: He knowes
the price of corne, oxen, and
sheepe; but what is the
excel-

*Understand-
ing dark-
ned.*

Ephes. 4. 18
1 Joh. 2. 1.

Ephes. 4.
18, 19.
*The evils
under it
committed.*

*Tything-
man.*

excellency of Vertue, what the evill of Vice, what the price of his soule, he neither knowes nor cares to know.

2. The *Tything-man* which commonly is a meane fellow, & so contemptible, as few or none care for him. And therefore hereupon is very little or no reformation where hee hath his dwelling. If any amendment bee sought, it is onely for some notorious shamefull misdemeanours, and he must be much called upon for this too, else no reformation thereof; and as for many other offences, there is no care had at all.

*Grosse un-
derstanding,
the evill
thereof.
2 Pet. 1. 9.*

This Tything-man is *Grosse understanding*, like one purblind, who cannot see a farre off, but onely grosse transgressions forbidden in the Law,

Law, according to the sound of the bare letter onely; as theft, murther, adultery, and so forth. The spirituall meaning and large extent of the Commandement, he is wholly ignorant of. This purblind Tything-man suffers a number of disorders in his township, and must be much urged to see very grosse and foule misdemeanors: else will hee not seeke to reforme them.

3. The *Petty Constable*, which is some civill honest man of the Parish, and perhaps hath some Countrey learning, but yet is an one-eyed fellow, half-sighted, and passeth by many faults.

This Pettie Constable is the *Understanding somewhat cleared*: he hath an insight into the morall Law, who by civill

3. *Petty-Constable.*

*Understanding some
what cleared*

civill education, some art and learning, and an outward forme of Religion, and reading in the Bible now and then, can speake of the Gospel Historically, and prettily discourse of Religion.

But this his knowledge is onely superficiall, for neither in the Common Law, which is the Law Morall, neither in the Statute Law, the Law of the Gospell, or Law of Liberty, is hee any professed *Student*. He is no *Innes of Court* man, never brought up in the *Inner Temple*. Hee maketh neither the Common, nor Statute Law his profession.

A meere civill honest man, who and what a one.

As hee is no *Student* in these, so he is no practitioner, but onely aimeth at civill behaviour, common honesty, and

and careth to be held onely a Christian at large, and to professe the Religion of the present State, without any more curious endeavour to proceed further to find out the power of Religion.

Therefore where this kind of understanding dwelleth, there care is had onely to see to disorders against civill honestie and common morall duties, and against courses apparently dangerous to his outward estate; and those things which may offend the most or the greatest sort amongst men. This halfe sighted Constable, a superficiall fellow in divine truth, aimeth at no more.

The sines immediately against God, and against his Gospell, as unbelieve, impatience,

What he onely looks unto

What sins he regards not.

ence; pride, disdain, envy at other mens gifts, presumption of Gods mercy, abuse of his favours, and many such hee taketh no notice of but permitteth them to livewhere he hath to doe, without controll.

4 Chiefe
Constable.

4. The *Head or Chiefe Constable* is a man of right and good understanding, knowing his Office, and the duties thereto belonging, with care and conscience to discharge the same: for he is studious in both lawes and a good practitioner therein.

*Illuminated
understand-
ing and the
excellency
thereof.*

This chiefe Constable is *Illuminated Understanding*: he is one, that hath both his eyes to see with, of nature and of grace, he is well read both in the Common Law, the Law morrall, and the Statute-Law,

Law, the law of liberty, the Gospel of Christ, hee hath beene along Practitioner in both, and is called the *spirituall man*, who can discern and judge of all things.

The place of his common abode and dwelling, is in *Regeneration*, a very healthfull comfortable and commodious habitation. Hee is no straggler but loveth to keep home, and to looke to his office.

He hath an excellent Familie; his Wife is called *Grace*; his two sons, *Will* and *Obedience*; his three daughters, *Faith*, *Hope*, and *Charity*; his two servants, *Humility* and *Self-deniall*; and his two maides, *Temperance* for his summer house of prosperity, and *Patience* for his Winter house

1 Cor. 2.

His habitation is regeneration.

His family.

*The good he
doth.*

house of Adversitie.

This *chiefe Constable*, where he dwels, keepeth very good order, hee suffereth not the *Rebell sin* to rule and swagger in the *Town-ship* of his soule.

If *Drunkennes*, as once in *Noah*, or *Adultery*, as once in *David*, or *pride of heart*, as once in *Hazekiah*, or *Envy*, as once in *Mariam*, or such like happento be found where he hath to doe, he speedily sendeth them packing. For though they may at unawares perh ps creepe in, and be found where he dwellth, in some street of this towne, yet they get there no abiding place: though hee canno ever and at all times prevent their creeping in, yet he alwaies taketh care that they
fetele

settle not themselves where he hath to doe, but will dislodge them wheresoever hee shall finde them: for he is very carefull in his office to discharge it to the utmost.

This *chiefe Constable* is hee to whom *Godly jealousie* bringeth his Warrant, to seeke out the *Rebell sinne* and to attach him.

This *Constable* having received the Warrant, presently addresseth himselfe to make the search. But for that sinne is Masterfull (especially every * capitall sin, which is attended on by many other) & will not easily submit, but dare make opposition against authority, till he be overmastered: Therefore this man takes with him sufficient company, to watch sinne for escaping,

This is that which apprehendeth sin.

**Which hath antecedent, concomitant and subsequent sins.*

escaping, to goe very strongly to attach him, and to hold him when they have him, so as never a friend may dare to side with him.

*Aydants,
two servants*

First, hee taketh his owne two servants, *Humility* and *Selfe-deniall*, which ever in every search necessarily attend him.

*2 Neighbour
Godly sor-
row and his
seven sons.*

Then going together, hee calleth upon his next neighbour, *Godly-sorrow* with his seven sonnes, ready to beare them company, *2 Cor. 7. 11.*

1. Care.

The first of these is, *Care* to finde out sin, that it may not be hid.

2. Cleering.

The second is *Cleering*, which, when he espieth sinne will not wink thereat, nor partake with it.

*3. Indigna-
tion.*

The third is *Indignation*, a fierce fellow, which can ne-
ver

ver looke upon any sinne, but with a godly anger.

The fourth is *Feare*, not naturall or dastardly feare, nor servile feare, all too base minded to attach sinne; but such a feare as maketh him to stand in awe of God, rejecting all fellowship with the wicked and partakers with sinne.

The fifth is *Vehement desire* to apprehend sinne, to bee in Gods favour, in love with the godly, and free from his owne corruptions. This is a stirring fellow.

The sixth is *Zeale*, who dare seaze upon even the most capitall Rebelle, for he is like to *Phinees*, ready to thrust him thorow, and to kill him wheresoever he findeth him.

4 *Feare.*

5 *Vehement desire.*

6. *Zeale.*

The

7 *Revenge.*

The seventh is *Revenge* who answereth to his name; for he desireth to pay sinne home for the wrong he hath done him, and would have him proceeded against to the uttermost. This fellow lustily layeth hold on sin, and bindeth him at the *chiefe Constables* command, to leade him away.

These are able to take prisoner the sturdiest Rogue, the stoutest Rebell, and strongest theefe. What sin in the soule is it, which this chiefe Constable with his men, his neighbour *Godly sorrow*, and his seven sons cannot overcome, and leade by Gods grace captive, and make it the Kings prisoner?

As the Constable goeth with these his many neighbours,

bours, and with his owne servant, to the number of ten besides himselfe, a couple of busie fellows uncalled thrust in themselves to encrease the number.

*A Couple of
busie fel-
lows.*

The one of these is *Self-love*, a pestilent fellow, for he not onely can hinder the Constables diligence in taking paines to search, but in searching to be too partiall, and over respectiue to himselfe, if the sins sought after be either pleasurable or profitable: but also withall, he can dull the spirit of *Godly sorrow*, and doe his seven sonnes very great mischeife, as by their confessions afterward it doth appeare.

*I. Self-love
what euill he
doth.*

Therefore when the Constable *Understanding* espieth him he commandeth forth-
with

*Selfe-denial
removes him.*

*2. Selfe-con-
ceit, and the
mischiefes
thereof.*

Pro. 12. 5,
& 33. 5, 7-

Iſa. 5. 21.

with his servants *Selfe-deniall* to put him out of the company for hindering the search.

The other is *Selfe conceit*, the former lewd companion disordereth all the affections, this blindeth judgement, by the overweening of a mans selfe, and will picke the Warrant out of the Constables pocket, and will blow out the candle-light which is in the Constables hand, if he be not prevented.

This wretched fellow of all wisemen is held a foole; for *The way of the foole is wise in his owne eyes, and there is more hope of a foole than of him that is wise in his owne conceit*; and therefore are wee dehorted from being *wise in our owne eyes, or leaning to our owne wisdom*, and a woe is pronounced

ced against such : yet is the
foole a very dangerous foole
and a knave too : hee will so
deceive by flattery. He will
make a man believe his waies
*to be cleare in his own eyes, when
the end thereof is death.* Yea,
can beguile a generation of men,
and make them to thinke them-
selves pure in their own eyes and
sight, and yet are not washed
from their filthinesse. Such a
conceited foole was the Lao-
dicean Angel.

Pro. 16. 2. 23

Proy. 30. 12

Revel. 3.

The Constable therefore
commandeth his man *Humi-*
lity, to thrust this foole and
knave out of their company,
before they make search for
sinne: for if these be suffered
to goe along with the rest, la-
bour is but lost, sinne will ne-
ver bee found out and atta-
ched.

*Humility
puts him
away.*

D

Now

Now when the *Constable* hath ridaway these two troublesome companions, (for they usually goe together) then he goeth on to the place where he knoweth that sinne hath taken up his lodging.

*The Inn,
Mrs. Hearts
house.*

The place is a *Common Inne*, an Harlors house called *Mistris Heart*, a receptacle for all Villaines, Whores, and Theeves, and for all dishonest persons whatsoever, none denied house roome or harbour there.

And that she is such a dishonest woman, is cleare and evident, as in her arraignment shall be fully proved.

But to cover her naughtinesse as much as she may, she hath gotten into her house one called *Old man*, corrupted by her deceitfull lusts, to become

*Old man.
Eph 4.22.*

become her husband, when indeed shee is his own daughter, and so live they in incest together, and keep rout and ryot night and day. If any honest Traveller (a good and godly motion) happen sometimes to fall in there unawares, he is straight way denied entertainment. Her answer is by and by, that her lodgings are taken up for other manner of men, there is no roome for any such troublesome guests as these bee: none can be merry for them, where they come hindering all good fellowship.

The house which this harlotry dwelleth in, hath many in-lets, five doores open for their guests to come in at. These five doores are the five senses.

Five doores.

1. The doore
of Hearing.

Gen. 3.

What evils
enter by hea-
ring.

The first is the *Doore of Hearing*: the first that ever was open to let in sinne, as we may learne in the Serpents beginning to tempt *Evah*.

At this doore entereth in lying, slander, backbiting, filthy Communication Flattery, Swearing, error, heresie, False Doctrine, Tale bearing, Blasphemie, and with these enter also ill opinions of one another, uncharitable judging, ill suspition, rash credulity, and many other sinnes, caused and committed by the tongue, through want of wisdom and charity.

2. The doore
of Seeing.

1 Joh. 3.

What sins
enter by see-
ing.

The second is the *Doore of Seeing*, at this enter in the lusts of the eye; Fornication, Adultery, Covetousnesse, Desire of *Naboths* Vineyard, The marriage of the sonnes
of

of God with the daughters of men: *Achans* Theft, who saw a wedge of gold, and desired it, and tooke it: many are the finnes which enter in by this doore, through want of Charity and Contentment.

The third is the *Doore of Tasting*; at this enter in Riot, Gluttony, Drunkenesse, Revellings, and the fruits thereof, Chambering and Wantonnesse, Prodigality, Quarrelling, and Fighting: and many other cursed effects of seeking to satisfie the appetite: which the godly man avoideth, and also the very occasion thereof, by Sobriety and Temperance.

The fourth is the *Doore of Smelling*; at this enter in foolish niceties, perfumings, and other allurements to dalli-

D 3 ance,

Gen. 6.
Jof. 7.

Pl. 119. 37.
Job 31. 1.

3. The doore
of tasting.

The finnes
which enter
by this sense.

Prov. 23. 2.
20, 21.
1 Cor. 5. 11.

4. The doore
of smelling.
Prov. 7. 7.
What en-
treth here.

5. The doore
of feeling.
Rom. 13. 13
What enter-
eth here.

Degrees to
the heart.

Hall atten-
dant common
sense.

Parlour at-
tendant Fan-
tasie.

ance, effeminatenesse, and
such like.

The fifth is the doore of Fee-
ling; at this doore entereth
Wantonnesse, Lasciviousnes,
and other fruits of the flesh.

These bee the doores by
which all sinne ordinarily en-
tereth into the heart, except
originall sin bred within, and
brought from the wombe; as
also Satans immediate sugge-
stions, suddenly cast into the
Heart.

When sins enter in at any
of these doores, They first
come into the Hall, where at-
tendeth Common sense to wel-
come them.

Then they goe into a Par-
lour, a more inner roome, and
there stiaeth Fantasie to encer-
taine them.

After this, they ascend into
an

an upper *Chamber*, and are there received of *Intelligence*, who presently acquainteth Mistris *Heart*, the Mistris of the house with it, which is in her *Dining roome*, what are the company and number of her guests come in : for this hostesse is a stately dame, and is not to bee spoken with by and by. Thus as you have heard, are her guests entertained and brought in unto her.

With her are eleven daughters attending her as Maids, lewd Strumpets, and as impudent Harlots as her selfe.

These eleven waiting Maids, are the eleven passions of the Heart, corrupt, disorderly and immoderate wantons which be these :

The first is *Love*, set all on pleasures, profits, honours,

D 4

and

Chamber.

Intelligence.

Dining roome.

*Mrs. Heart's
Maids.*

11 *Passions.*

1 *Love.*

and wholly upon worldly and fleshly Vanities; contrary to that in 1 *Joh* 2.15. *Love not the world, nor the things that are in the world.*

2. *Hatred.*

The second is *Hatred*, which is contrary to *Love*, setting it selfe against Gods Word, good men, and good things, a milchievous maide ever setting one another at oddes, and disquieting often the whole house and the Table of guests!

3. *Desire.*

The third is *Desire*, never content, but would have sometimes this, and then that, now here, now there, never resting, never satisfied with either richers or honours, or variety of pleasures.

4. *Detestation.*

The fourth is *Detestation*, contrary to *Desire*, which loatheth and cannot endure good

good counsell, good company, godly conference, much lesse reproofe or any opposition in her waies.

The fift is *Vain-hope*, which possessing the Heart, maketh it foolishly presumptuous.

5. *Vain hope.*

The sixt is *Despaire*, contrary to hope, which causeth acts against reason, against nature sometimes: as it did in *Achitophel*, in *Saul*, in *Zimri*, in *Judas*, who killed themselves. It also maketh men run into dissolute and rebellious courses; even to walk wilfully on in evill, as being without hope.

6. *Despaire.*

Jer. 18. 12.

The seventh is *Fear*, which passion doth so slavishly captivate the minde, as it will make a man forget his duty to God, so as he may escape danger with men, as it did *Pe-*

7. *Fear.*

ter, and Pilate: and is ever a false friend in adversity.

8. *Audacity.*

The eighth is *Audacity*, contrary to feare, which maketh a man foole hardy, without deliberation to thrust himsele into imminent dangers, as it did the Israelites.

NUM. I. 4.

40.

9. *Joy.*

The ninth is *Joy*, which cheareth a man when he hath that which he delighteth in, be it never so ill, as it did the inhabitants of the earth at the destruction of the two Prophets.

REV. I. 10.

10. *Sorrow.*

The tenth is *Sorrow*, contrary to joy, which afflicteth the soule, causing weeping and wailing, lamentation and mourning, often with an outcry, as in the Land of Ægypt.

EXO. 12. 30.

11. *Anger.*

The eleventh is *Anger*, which commeth upon a man

not

not onely for apparant injurie, as on *David* against *Nabal*, but upon imagined wrongs, as on *Haman* against *Mordicai*, *Naaman* against *Elisha*, and *Ahab* against *Micaiah*.

There is no passion contrary to this, for though quietnesse be contrary to anger, yet its no passion: therefore they are but eleven as *Thomas Aquinas* reckons them.

Besides these attending verry diligently on *Mistress Heart*, she hath a man servant called *Will*.

This *Will* hath three at command under him, the Feet, the Hand, the Tongue, like the Hostler, Tapster, and Chamberlaine. All these are at *Mistresse Hearts* and her Maids command.

1 Sam. 25.
Hest. 3. 5.
1 Kin. 5. 13.
1 Kings 22.

In his Surn.

Mrs. Hearts
Man servant
Will is made
the servant
to all.

If

Love.

If *Love* in a Maide affect a young man, though all her friends bee against it, yet marke how she sets *Will* on worke for her. I *Will* have him (saith shee) though I never have good day with him. *Will*, here must make the match against all gaine-saying. *Jadab* he lusted after one he saw in the way (not knowing it to be *Thamar*.) *Will* must here make the filthy bargain. What (saith shee) wilt thou give me? I *Will* (saith he) give thee a Kid.

Hatred.

Gen. 27. 41

1 King. 1. 5.

1 King. 3. 20.

As *Love* sets *Will* at work, so doth *Hatred*, as we may see in *Esau*, I *Will* kill my brother *Jacob*. So doth *Desire*, as in *Adoniah*, who said, I *Will* be King. In *Gebezi*, greedy of gaine, I *Will* run after him *Will* here made the feet to runne,
the

the tongue to speake, the hands to receive. So in *Judas*, to betray Christ, *Will* must do it. What *Will* you give me, and I *Will* deliver him into your hands? Thus to these and all other passions, this *Will* is made a pack-horse, a slave; and without him they can doe nothing. *Will* is the man that must ever doe the deede for every passion, though they be contrary one to another: miserable is his service, that must bee commanded by so many Mistresses, and so disagreeing among themselves one from another.

When the *Heart* hath entertained her guests thus, as you have heard, and received them into her *Dining-Room*, provision is presently made for

Mat. 26.15

*The hearts
provision for
sins.*

Table Instability.

for them, yea she hath it ever ready for them, as never being without many guests.

The *Table* is spread, which all must sit at, and this *Table* is *Instability*: for inconstant are the thoughts of the who-rish heart.

The *Table* therefore is not square but round, turning about both for more company, and also that her guests may take their places every one of them as they come without discontent.

For albeit there be degrees and differences of siones, yet to her they are alike welcome, one as well as another: although some at one time sit nearer to her then at another, as guests doe that sit at such a round *Table*.

Tablecloth Vanity.

The *Table-cloth* that covereth

reth it is *Vanity*: for upon *Instability* with such vicious guests what can there be but *Vanity* & This *Salomon* found in all his inventions, *Ecclef. 1.*

The *Bread* set on the Table, is the *Fitnessse of every sin*: proper object, without which, sin Actuall can no more live than a man without bread

Bread.

The *Salt* which seasoneth sins appetite to feed it selfe is *Opportunity*, for time, for place, for person: this sharpeneth sin to be working, as the appetite to receive food, when it is well seasoned.

Salt.

The *Trenchers* to eate on, are *Strength* of every mans Nature to do sin.

Trenchers.

The *Napkins* to make cleane their hands and mouth in eating, are the pretended shewes of vertue, contrary to these

Napkins.

theſe Vices, by ſome good workes (ſo they wipe their mouths, as the Harlot in the Proverbs) and by ſome good deepe of either one kinde or other outwardly done: and thus they wipe cleane their fingers, and will not bee thought to bee the uncleane perſons which they are taken for.

*Dishes of
meat.*

*1 The luſts
of the fleſh.*

*Who eates of
this.*

*2. Luſts of
the Eyes.*

*Who feeds
on this.*

The *Dishes* of Meate ſet before them, are onely three.

The firſt is the *Lust of the fleſh*, and this is ſerved up in the *Plate of Pleaſure*.

Of this Diſh feedeth heartily Adultery, Fornication, Inceſts, and all other of the like nature.

The ſecond Diſh is *Lust of the eyes*, and this is ſerved up in the *Platter of Profit*.

Hereon feedeth Cove-
rouſneſſe.

tousnesse, Usury, Oppression, Bribery, Extortion, Unhonest gaine, and such like. Of one of these two Dishes doe all finnes taste, except the sin of swearing, in which is lewd prophaneſſe of Heart, but neither pleasure nor profit as in other finnes: though by swearing, ungodly men sometimes in buying and selling make gaine unjustly.

The third Dish is *Pride of life*, and this is served up in the *Charger of worldly Estimation*. This is very windie meat, which puffeth up the minde with vaine-glory of an empty title of some honour, as a bladder is with wind, and yet is very costly feeding.

On this Dish feedeth Arrogancie, Pride of spirit, Love of Eminencie, Desire of

3. Is the pride
of life.

Who feeds
on this.

of Superiority, and outward
Reverence, and such like, for
which they are made to pay
well.

Drinke.

The *Drinke* which they
drinke to make them digest
their meat, is the *Pleasurableness*
of *sinne* for the present.

Waiters.

The *Waiters* at this Table
to give attendance that no-
thing bee wanting, are the
eleven Maids, with *Will* their
man.

*How Mistris
Hearts mai-
dens humour
the guests.*

These Harlots humour their
guests, and are ready at a beck
to give contentment.

Where *Incontinencie* fits,
there *wanton love* will waite.

Where *Displeasure* is, there
hatred will attend.

Where *Coveteousnesse* is,
there *Unsatiable desire* will
bee.

Where *Flattery*, that base
humo-

humoring disposition to get
grace and favour sitteth, there
Fear to offend will stand by.

Where *impatience* takes
his place, there *Anger* is
ready waiting to doe his
will.

Where *Inconsideratenesse* sits,
there *Audacity* and Foole-
hardinesse will waite.

Where sullen *Male conten-
tednesse* sits, there *Despaire* will
soon give attendance.

Where *Jovialitie* taketh his
place, there joy will bid him
welcome.

Where *Credulity* sits, there
Vaine hope will be.

And thus they attend up-
on the Table, to give their
guests all content to the ut-
most.

After full feeding follows
the taking away of these Di-
shes

*Taking a-
way, vexati-
on of spirit.*

ſhes of Pleaſure, Profit, and Honour.

Eccle. 2. 11.

Now where *Vanity* was the *Table-Cloth*, what can the taking away be, but *Vexation of ſpirit*, as *Salomon* ſpeakes: for it is with theſe, as with gueſts in an Inne, all merrie and pleaſant while they bee eating and drinking, till the *Chamberlain* commeth to take away, and giveth them a round reckoning, and then they take to their purſes with almoſt a deepe ſilence: ſo unpleaſing is payment on a ſudden.

After Supper *Miſtreſſe*, *Heart* providing them their Lodging.

Lodging.

The place they lie in, is but one roome for all their Gueſts, but it is large enough for all: the roome is

Naturall

Naturall corruption.

*Naturall
corruption.*

In this roome lyeth *Mistresse Hearts*, all her *Maides*, her man *Will*, and all her guests together, like wilde Irish.

Several beds

With these eleven Harlots lye these guests in so many severall beds.

*Loves bed-
fellows.*

1. In the bed of *Love*, lye Wanton thoughts, Lasciviousnesse, filthy Communion, Fornication, Adultery, Whoredome, and other sinfull uncleanneses.

*Hateds
bedfellows.*

2. In the bed of *Hatred* doe lye Mindfulnesse of Wrongs, Ill Speaking, Backe biting, Slandering, Railing, Quarrelling, Fighting, Revenge, Murder, and such like.

3. In the bed of *Desire*, doe lye Covetousnesse, Theft, Oppression, Robbery, Fraud, Cozenage,

*Desires bed-
fellows.*

*Detestations
bedfellows.*

Cozenage, and such like.

4. In the Bed of *Detestation*, lye want of Charity, disunion of Spirit, Discord, plotting of destruction, and such like.

*Vain hopes
bedfellows.*

5. In the Bed of *Vain hope*, lye violent assayes to effect what they hope for; sometimes neglect of lawful means presumption of mercy, abuse of Gods favour, and prophaneesse.

*Despaires
bedfellows.*

6. In the Bed of *Despaire*, lyeth Male contentednesse, Unbeliefe, servile Feare, and such like.

*Feares bed-
fellows.*

7. In the Bed of *Feare*, doe lye Cowardlinesse, Flattery, Faint heartednesse, Hypocrisie and Dissimulation.

*Audacities
bedfellows.*

8. In the Bed of *Audacity*, lye these, Headinesse, Rashnesse, Daring, desperate attempts.

tempts, and such like.

9. In the bed of *Anger* doe lye Impatiencie, Rayling, Backe-biting, Quarrelling, Murther, and such like.

*Angers
bedfellows.*

10. In the bed of *Foy* lye wanton delights, Foolish jesting, Levitie, and a world of Vanity.

*Foyes bed-
fellows.*

11. In the bed of *Sorrow* lye worldly grieve, unquietnesse, murmuring, discontentednesse, and such like.

*Sorrowes
bedfellows.*

Thus are these lodged in Mistresse *Hearts* Chamber, and there shee lyeth alio with the *Old man*, and *Will* her man.

The Bed which they lye upon, is *Impenitencie*, and the Coverings are *Hardnesse* of heart, and *Carnall Securitie*, in which they lye snoring carelesly, till the *Chiefe Constable*

*The Bed is
impenitency
The two Co-
verings.*

ble come upon them, and attach them all one after another, the greater *Villaines*, and the lesser *Theeves*, not sparing any: He feareth not to attach the Capitall, neither passeth he by any of their meanest associates.

What the
attaching of
sin is.

The attaching of sinne is nothing els but the *Apprehension of Gods wrath*, striking us with feare through the terror of the Law, and our guiltinesse of the breach thereof.

For in this spirituall attaching, it is as in the attaching of Felons, who knowing themselves guilty of the breach of the Lawes, are stricken with feare, in their apprehension of death, which they know they cannot escape.

These

These theeves thus apprehended, the *Constable* carrieth them to the next *Iustice*, by Authority of his Warrant.

The Justice is *well informed* *Judgement*, able to examine every malefactor, that is, every sinne, brought before him.

A Justice of Peace must bee a man of wisdom and experience: so this spirituall Justice must bee a judgement well informed in wisdom and discretion, wisely to proceed against sin.

It is meet that a Justice be learned in the Lawes, to know how to proceed legally: so must this spirituall Justice be learned both in the Law and Gospell, to know what sinnes are committed

E against

Justice is well informed judgement.

What a one a Justice should be.

against either of them , and thereafter to proceed.

A Justice is commonly to be one in that Country where hee is an inhabitant : so this Justice must bee every mans *well informed judgement* within himselfe , not another mans : for it is not another mans judgement , that can sit downe in his soule, to try and examine his heart and waies, but his owne judgement. *For who knoweth what is in man , saving the spirit of a man which is in man.*

1 Cor. 2. 11.

*What his
Office is.*

The Justices Office is to preserve peace, and to see the Laws observed, and to see to the suppressing of all disorders, routs, ryots, robberies and conspiraces: also to take order for all vagabonds, stout and sturdie Beggars ; yea to see

see the reformation of all unlawful gaming, and every misdemeanour whatsoever, by Law prohibited; contrary to the Peace of our Sovereigne Lord the King, and the quiet of the Weale-publike; so this spirituall Justice, his Office is to see peace kept betweene God and himselfe; to see the Lawes of God observed; and to see all disorders in his soule, as vagrant thoughts, sturdy resolutions, riotous behaviour, every misdemeanour, in thought, word, and deed, forbidden by Gods Law, contrary to the Peace of a good Conscience, and the quiet of the soule, contrary to the dignities of a Christian, and the honour of our Sovereigne Lord the King, Christ Jesus.

*What well
informed
Judgement
is to doe.*

E 2

When

*How to deale
with a Male-
factor.*

When a Malefactor is brought before a Justice, the Justice is first to examine him, then to set it down, then to binde some over to prosecute against the Felon at the Assises, and lastly, in the meane space to send him to the Goale, if he be not baileable.

1. Examin.

1. He is, (as it is said) to examine the party apprehended and brought before him and to demand his name, then to enquire after the fact and the nature of it, with the occasions, causes and degrees, with the associates, evident signes, the fruits and effects thereof; so this spirituall Justice is to examine sin.

*Examine sin
in 8. things.*

*1. Name &
nature.*

1. To know the name and nature thereof, and to what Commandement it belon-
ge h,

geth, so that he may consider what Statute of God is broken.

2. What were the *occasions* offered, as *David*, by looking out, saw *Bathsheba* washing her self.

2. *Occasion.*

3. What were the *Causes* moving thereto, as Envy in the Jewes to put Christ to death, and in *Caine* to kill *Abel*.

3. *Causes.*

4. What are the severall *Sorts* under one and the same Capitall sin: as under theft, Coverousnesse and Coozenage; under Adultery, Fornication, Selfe-pollution, &c.

4. *Kinds.*

5. What be the *Degrees* in the same sin; as in stealing, not from the rich, but from the poore; not from a stranger, but from a Christian

5. *Degrees.*

brother, from father, and mother: So committing uncleannesse, not onely with one of no kinne, but with one nigh in bloud: in killing not an unknown person, but against nature, his father, mother, his wife, his childe himselfe.

6 Concomi-
tance.

6. What finnes accompanied the same: as the making of *Uriah* drunk, and the murdering of him, accompanied *Dauids* adultery.

7 Signes.

7. What are these *signes* thereof, as the rouling eye, filthy speech and wanton dalliance, are signes of adultery: all such ornaments and vanities of which *Esay* speaketh, are ensigns of Pride.

8 Fruits.

8. What *fruits* and effects did follow thereupon: as from Will worship and Idolatry
com-

commeth ignorance of God:
from this liberty to sin: from
this obstinacy; from this con-
tempt of Gods true worship
& sincere professors thereof,
and from this at last comes
bloody persecution.

2. In Examining, the Ju-
stice is to set downe the Exa-
mination and Confession of
the partie: so this spirituall
Justice, after he hath thus ex-
amined his wayes, he is to set
it downe: This is *Serious*
consideration of all his finnes
and offences, and such a re-
membrance of them, as may
make a man to forsake them,
and to turne his feete unto
Gods Statutes, as *David* did.
The Examination without
this, will be in effect as no-
thing: this must not therefore
be at any hand omitted.

2 Write the
Examination

Ps. 119. 30.

E 4. 3. The

3. *Bind over.*

*True Repen-
tance follows
Sin to the
death.*

3. The Justice is to binde some over to prosecute against the Felon, at the next Assises and Goale-delivery; so doth this spirituall Justice binde over *True Repentance* to follow the Law, and to give evidence against this *felon sinne*; which hee is very ready to doe; for it cannot be, (if a mans judgement be well informed upon serious examination with a carefull and considerate remembrance of all his sinnes) but that he must needs perforce bee made to sorrow for them, and upon true repentance, pursue them to the death with a deadly hatred.

4. *The Mit-
timus.*

4. The Justice finding the offender not baile-able by Law, he maketh his *Mittimus* to send him to the Goale, there

there to bee in durance to the next Assises; so this spirituall Justice doth; for hee knows by the Law of God, that *the reward of sinne* (of what kinde or degree soever, greater or lesse, though but in thought) is not baile-able by any man. No man is able to answer God for the least deviation from Gods Law, for if hee continue not in all things which God commandeth, he is accursed.

Therefore none being sufficient to lay in baile to answer God for the sin, nor sin in it self baile-able, he maketh his *Mittimus*, and delivereth it into the *Constables* hand, to carry him to the Goale.

The *Constable*, you have heard, is *Illuminated Vnderstanding*.

Rom. 6. 2.
Gen. 2. 17.

Ezek. 18. 20
Deut. 17.
Gal. 3.

Ps. 49. 7, 8.

Mitimus.

The *Mitimus* given him, is the active power of the well reformed judgement, forcing the exercise of the understanding against sinne, to finde out remedies to keepe it under.

Chiefe Goaler, Master New man.

The *Chiefe Goaler* is *Master New man*, placed over the prisoners, and made the *Goale-keeper* by the Sheriffe; for the prison is his, and he is to answer the King for them.

Eph. 4. 24.

Sheriffe is true Religion.

The *Sheriffe* is *True Religion* wrought in mans soule.

Under Sheriffe, Holy Resolution.

The *Under Sheriffe* is an *holy Resolution* to perform what the Sheriffe commandeth and what hee is by his Office to doe.

If any Prisoner, *sin*, break out, the *Sheriffe, Religion*, must beare the blame, saying, This is your Religion, is it?

The

The Goale is *Subjection* : for saith the Apostle, (as if he were the Goaler) *I keepe under* : here is the keeper : *my body*, here is the prisoner, and *bring it in subjection* ; here is the prison. When sinne is brought under subjection, that it doth no more reigne, (as it doth in all naturall men, but not in the regenerate) then it is put in prison, but not before.

Goale is subjection.

Now the Chiefe Goaler, *Master New-man*, hath with him three *Under Goalers* to look well to the prisoners, and all little enough, they be so many and so exorbitantly unruly, ready to break prison daily, if they be not diligently seen unto.

3 Under Goalers.

This *Master New mans* three *Under-Goalers* are his Hands,

Eph. 4. 4.
Col. 3. 10.

Hands, his Eyes, and his Feet, without which he can do nothing, and they are these which are named by *S. Paul* in his Epistles.

1. Knowledge, what prisoners he looks unto.
Col. 3. 10.

1. *Is Saving Knowledge*, This lookes to these sorts of Prisoners: Ignorance especially, wilfull Error, vaine opinions, jangling Sophistrie, false Doctrine, Heresies, Doctrine of Devils, and such like.

2. Holines, what prisoners he seeth to.
Eph. 4. 24.

2. *Is True Holinesse*: he looketh to all the transgressours of the first Table: as to Atheisme, Paganisme, Judaisme, Turcisme, unbelieve, desperation, Presumption, confidence in strength, riches, places, policy, and multitude, so also to will-worship, Imagery, meere outward service without the inward, Papiſtry
an

and all corruptions of Gods worship : likewise to Blasphemy, rash swearing, false swearing, cursing, idle talke of God, contempt of his Word and Works, a vicious Life. Lastly, to Sabbath breaking, neglect of publike worship, prophaneſſe, persecution of the truth, and to an infinite number of other sins against God and true holineſſe.

3 *Is Righteousnesse* : this lookes to all the sins against the second Table, as to rebellion, disobedience, murder, malice, adultery, fornication, theft, and couzenage, to false-witnesse-bearing, to back-bitings, to discontentment, and to all other transgressions, many and manifold, comprehended under these Commandements.

3 *Righteousnes, what prisoners he takes care of.*

Now

Sins be unruly.

Now because these prisoners be unruly, if there be not a strict hand kept over them: therefore least they should at unawares breake forth, to the danger of the *Sheriffe Religion*, the *Goaler Master Newman*, hath Fetters, Gives, Bolts and Manacles to hold them in, and to have them at command.

*Spirituell
Bolts and
Fetters.*

And they are these: *Respect* unto the Commandements of God in all our waies: *Holy Meditations*; lawfull *Vowes*, Religious *Fasting*, fervent *Prayer*, and conscionable *Practice* of our Christian duty to God and man. All these are strong chaines and linkes, to keepe under and to fetter the body of sin, and all the fruits thereof, and to hold them in subjection, to keep the whole
man

man in obedience unto God, when they bee fastened and knocked on by the hammer of Gods Word, and the effectuall power thereof.

But it is not enough thus to imprison them; and to see them bolted and thus fettered, but also for him to see the Prison be strong: for the Prisons of the best Keepers that ever were, have been broken: Drunkenesse brake out from *Noah*, rash and unadvised speeches from *Moses*, Idolatry from *Salomon*, Adultery from *David*, cursing and false swearing from *Peter*.

Therefore the *Goaler Master New-man*, must looke daily to the prisoners, and to see the prison-house sure, and to doe this.

1. He must see the doores, which

*Gods Word
an hammer.
Jer. 23.29.*

*Prison to be
seen to.*

*Doores of the
Prison to bee
fast locked
with severall
keyes.*

which are his senses to be shut, and to have a care to locke up *Tast* (that Drunkenness and Gluttony breake not out) with the *key* of Moderation in eating and drinking. To locke up *Hearing* (that Credulity breake not out) with the *key* of Trying before we trust. To locke up *Seeing* (that Uncleanenesse breake not out) with the *key* of Continency; and to barre this doore fast also with contentation, that covetousnesse breake not forth.

Lewd companions.

2. In the next place he must take heed that no lewd companions lurke about the prison house, either by day or by night, lest they cast in Fyles, to fyle off the bolts; or pick-locks to open the doores, to let the Prisoners escape.

These

These lewd Companions are the *Deuill*, the *wicked*, and our owne *Corrupted Reason*. Their files and picklocks are *suggestions* from Satan, euill counsell from men, worldly, and fleshly Arguments of our own inventions, to make no conscience of sinne, but to file off all those bolts, and to open the doores of Senses, that sinne may breake loose and get out of subjection, to the Goalers overthrow and utter undoing, if diligent watch be not kept.

3. Hee must see to the walles of the Prison, that they bee strongly built with good stones cemented together. These are Morall Vertues, and Evangelicall Graces, by which, as by Walles, our Sinnes and our naturall

*Files and
picklocks.*

*Walles
whereof
built.*

*Foundation
of Subjection
Rom. 6.*

naturall corruptions are kept in. Though *Master New man* locke and barre the doores, yet if the walls bee weak, the prisoners may get out.

4. And lastly, hee must look well to the Foundation of the house, that it bee not undermined. The true foundation of Subjection of sin, is the power of the death of Christ, and of his Resurrection, in whom by Faith, thorow the operation of his spirit, by the Word, we are ingrafted,

This must not be undermined by the Popish Doctrine of free-will, and Abilities of our selves to over-master sinne.

All these things well and diligently looked unto, the Prisoners will be kept safe in the

the Goale under *Master Newman*, untill the time of the Assises.

And thus much for the first part of my Text, the Searching, the Attaching, and imprisoning of sinne. The other part, which is the *Tryall* followeth.

THE



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T H E
S E C O N D
P A R T.

AT the time of Assises by the Kings appointment, commeth the *Judge*, attended on by the *Sheriffe*, the *Iustices* of the Peace, and such as necessarily are to be there, for the dispatch of such businesses, as come to bee tried and adjudged.

The *Judge* comming in place, hee hath his *Seate* or *Bench*, and being set, the *Commission* is read.

The *Judge* is a Judge of
Oyer

*Assises the
time of trial.*

Oyer and Terminer in the Circuit where he is appointed to sit. The judgement here is absolute, without any appeal from his sentence.

*Judge is
Conscience.*

The Judge spiritually understood, attended upon by *Religion* the Sheriffe, and the *Vnder Sheriffe* Resolution, is *Conscience*.

From this Judgement is no Appcale, for he is in Gods stead, therefore must his sentence stand, and we must submit to it.

*Bench is Im-
partiality.*

The *Seate* or *Bench* on which this Judge sitteth, is *Impartially*; for *Conscience* well informed, will judge in Righteousnesse and Truth, without all partiality, without respect of any person. He regardeth not the rich and mighty, no Bribe can blinde him,

him, neither doth hee pittie the person of the poore, to give for pittie an unjust sentence; but as the truth is, so speaketh he.

The *Commission* is the active power of Conscience, given of G O D by his Word, to condemne the nocent, or to quit the innocent, except this Commission bee lost.

Sometimes it is lost, as when Conscience is *dead*, as in all ignorant persons, or *seared* with an hot yron, as some mens have beene and are, such as fall from the faith and are past feeling, by reason of the blindness of minde, and hardness of heart: or else *benumbed*, as in those that fall into some grievous sin, as did *David*, who lay therein, untill
Nathan

Commission
 active power
 of conscience

Commission
 lost, is the
 dead, seared,
 or benumbed
 of
 conscience.

1 Tim. 4.2.
 Eph. 4.19.

Nathan found the Commission, and acquainted him with it, when he said, *Thou art the man.*

2 Sam. 11. 7

If the Commission be lost the power of Conscience lyeth dead, seared and benumbed, then the Judge can doe nothing till it be found: and being found, it is read openly

Reading the Commission.

The reading of this Commission before the whole Countie, is every mans experimental knowledge of the power of Conscience, by which is acknowledged his Authority, to sit as Judge over every thought, word and deed of man.

Circuit, in which Conscience sits and judgeth.

The Circuit of this Judge is his own Soule, he is not to sit and judge of other mens thoughts, words or deeds, but
of

of the thoughts; words, and deeds of that man, wherein he is. A mans owne Conscience is Judge of himselfe; to judge another is out of his circuit, neither hath he any Authority from the King of Heaven to enable him so to doe. Knowledge may goe out to see and discern of other mens waies, but conscience keepeth ever at home, and sits within to judge of that mans courses, whose conscience he is. Conscience onely troubles a man for his owne sinnes, it cannot for another mans, but as farre forth as he hath made them his owne, and being accessory to them by *commanding, alluring, counselling, commending, excusing, defending, or winkings thereat,* when hee

*Accessaries
to sin.*

F

ought

*Oyer and
Terminer.*

ought by his place to have punished the same.

This Iudge in this Cicuit is Iudge of *Oyer* and *Terminer*; He will heare before he doth judge, and he will truly then judge as he heareth; for as he is impartiall in judging, so is hee prudent and carefull to know what and whereof to give sentence, before he doth judge. This is the Judge.

*Iustices of
Peacc.*

The *Iustices of Peace* in the Countie are there, and doe sit with the Iudge, and are in Commission with him. Of these some are of the *Quorum* and of better ranke, some are meaner Iustices, and take their place lower.

*Iustices of
Quorum.*

The Iustices of Peace in the soul of better ranke, are *Science, Prudence, Providence, Sapience*: the inferiours are
weake

weake wit, Common Apprehension, and some such like.

These Justices have their Clerkes there ready with their Examinations and Recognizances. *Iustice Science*, his Clerke is *Discourse*: *Iustice Prudence*, his Clerke is *Circumspection*, *Iustice Providence*, his Clerke is *Diligence*: *Iustice Sapience*, his Clerke is *Experience*. *Iustice weak-wit*, his Clerk is *Conceit*: and *Iustice Common-Apprehension*, his Clerke is only *Sense*; a couple of poore Iustices.

With the Judge and chiefe Justices are in commission, the *Kings Sergeant*, and the *Kings Attourney*.

The Kings Sergeant is *Divine Reason*, a man of deepe judgement in the Laws of his Soveraigne, swaying
F 2 much

The Iustices
Clerkes.

Kings Ser-
geant.

Kings Attourney.

much with the Judge.

The Kings Attourney is *Quick-sightednesse*: both are excellent helpes and Assistants to search out, and to handle a cause before Judge *Conscience*.

For *Quick-sightednesse* will soone espie an error in pleading, and *Divine Reason* will inforce a just conclusion, and so moove the Judge to give sentence according to equity and right. If these should be wanting, many matters would goe amisse.

Clerke of Assises.

There is also the *Clerke* of the *Assises*, the keeper of the Writs, that hath all the Inditements.

Memory.

This *Clerke* is *Memorie*, which retaineth all those names of every sin, with the nature of the Offence: and what

what God hath in his Word written against them, and what complaints *Repentance* hath made against them.

Besides this Clerke, there is the *Clerke of the Arraignement*, who readeth the indite-ments.

This Clerke is the *Tongue*, making confession of our finnes.

Lastly, there is the *Cryer*.

This is the *Manifestation of the Spirit*.

Before the *Clerke of the Arraignement* readeth any Inditement, it is first framed by the *Complainant*.

This *Complainant* is true *Repentance* or godly Sorrow.

The framing of the indite-ment is the laying open of sinne, as it may be knowne and found out to be sinne, ac-

*Clerke of
Arraigne-
ment.*

Tongue.

Cryer.

*Complainant
Repentance.*

*Framing of
the indite-
ment.*

according to the true nature thereof.

Grand-Jury.

Moreover, an *Inquest*, or *Grand-Jury* there must be, by whose verdict the Offender is indited, and made a lawfull Prisoner; yet is this Inditement no conviction. What these agree upon, is delivered up in writing to the Iustices. On the backe of this Inditement, framed by the complainant, they write either *Ignoramus*, or *Billa vera*.

Ignoramus
Billa vera.

If the former, then the complaint is judged false; it is left in record, but the prisoner is not indited.

If the latter, the prisoner is indited, the Inditement read, and the Prisoner brought to the tryall at the Barre.

This

This *Grand inquest* or Jury, are the *Holy men of God*, whose writings are the Holy Scriptures in the Old and New Testament.

Pen-men of
Scriptures
are the
Grand Jury.

By the Verdict of these, every thought, word and deed of man, is either freed, or made a lawfull prisoner.

But yet this *Verdict* is no lawfull conviction of particular men, till they be rightly applyed.

If they write upon the Inditement or bill framed, *Ignoramus*; that is, if the holy Scriptures of God declare it not to be a sin, it is no sinne: for *Where there is no Law, there is no transgression*. Not the complaints of all under Heaven, not all the Lawes of men, Decrees of Councells, the Commandements of

What Gods
Word makes
no sinne is no
sin.

Rom. 4. 15

Popes, can make that a sin, which they write *Ignoramus* upon.

False informers what they be.

Therefore the Bills of Inditement framed by those false informers before mentioned, *Formality, Worldly wisdom, Lukewarmnes, Meere civill honesty, Machiavillianisme, Statisme, Libertinisme, Scrupulosity, and Papistry*, against *Christian Conference, Godly sincerity, True Zeale, strict Conversation, Reformation of disorders*, and the rest, are false accusers, and have upon their complaints, written by the *Grand Inquest*, an *Ignoramus*, and therefore by these worthy *Justices, Justice Science, Justice Prudence, Justice Providence, and Justice Sapience*, are not to be admitted, nor *Judge Conscience* to be troubled

bled therewith, though all the Popes, the whole Popish Church, all Popish Councils, and all the Popishly affected Statists in the world pleade for them for that thought, word, or deed, is no sine, no breach of Gods Law, on which these write *Ignoramus*; Conscience (as it is said) is not to be troubled with such Bills of complaint.

But if these write *Billa vera*, that is, if the holy Penmen have set down any thought, word, or deed for a sin, not all the Popes Dispensations and Pardons, nor all the subtile distinctions of the most learned; no custome, nor any thing else whatsoever, can acquite it from sin, but sin it is, and so must it be taken as a lawful prisoner to be brought

*That which
is condemned
by God,
cannot be
dispenced
with by man.*

to the Bar, and put upon the Jury of life and death.

The Bill being found true, then they proceede unto the arraignment.

The Prisoners are brought forth chained together, and set to the Barre before the Judge.

*Prisoners
sins.*

The Prisoners are *sins* (as you have heard before) the *Old-Man*, with *Mistris Heart*, her *Maids*, and *Will* her man.

*Bringing
forth.*

Their *Bringing forth* is the manifestation thereof by the Goaler, Master *New man*, Knowledge, Holinesse, and Righteousnesse.

Chained.

They are chained; for sins are linked together, as Adultery and Murther in *David*; Pride with hatred of *Mordecai* in *Haman*; Covetousnesse and Treason in *Judas*; Covetousnesse,

roufneffe, hypocrisie and lying in *Ananias & Saphira*; yea the breach of all the Commandements in the fall of *Adam* and *Eva*. They therfore are brought out *chained together*.

The *Barre* is the *Apprehension of Gods wrath* due for sinne.

The Barre.

After all this, when the Prisoner standeth at the Barre, a Jury for life and death is impannelled, who are for the King, and are sworn to give in a true *Verdict*, according to their *Evidence*.

Petty Jury.

This Jury is a chosen company of excellent Vertues, the fruits of the Spirit, delivered in by the Sheriffe, Religion, to be called, and to be of his Jury in the behalfe of the Kings

Kings Maieſty, *Jeſus Chriſt*,
to goe upon the priſoners,
the *Fruits* of the *Fleſh*, which
ſtand at the Barre .

Tery called
by name.

Their names being given
up they are called as the
Clerke of the Arraginement, the
Tongue, nameth them, then
the *Cryer*, *Maniſeſtation of
the Spirit*, calleth them one
by one to appeare, as the
Clerke names them, and they
are theſe.

Act. 15. 9.

1. Call Faith. Cryer, *Vous
aves* Faith, which purgeth the
Heart.

Ioh. 3. 5.

2. Call Love of God. Cry-
er *Vous aves* Love of God,
which is the keeping of the
Commandements.

Pro. 1. 7.

3. Call Feare of God. Cry-
er. *Vous aves* Feare of God,
which is the beginning of
wiſdome.

4. Call

4. Call Charity. Cryer.
Vous aves Charity, which re-
joyceth in the truth,

1 Cor. 13. 6.

5. Call Sincerity. Cryer.
Vous aves Sincerity, which
makes a true Israelite, in
whom there is no guile.

Joh. 1. 47.

6. Call Unity. Cryer. *Vous*
aves Unity, which maketh
men to be of o^re heart, and
is the bond of Peace.

Act. 1. 14.

and 2. 1

Eph. 4. 3.

7. Call Patience. Cryer.
Vous aves Patience, which
worketh experience, and by
which men possesse their
Soules.

Rom. 5. 4.

Luk. 21. 19.

8. Call Innocencie. Cryer.
Vous aves Innocencie, which
keepeth harmeleffe.

9. Call Chastity. Cryer.
Vous aves Chastity, which
keepeth undefiled.

10. Call Equity. Cryer.
Vous aves Equity, which doth
right.

right to every man.

11. Call Verity. Cryer. *Vous aves* Verity, which ever speaketh truth.

12. Call Contentation, Cryer. *Vous aves* Contentation, which ever rests satisfied.

Then the Clerke saith, Count.

And so the Cryer saith to them, answer to your names.

Then the Clerke nameth them, and the Cryer telleth or counteth them.

Faith, one. *Love of God*, two. *Feare of God*, three. *Charity*, foure. *Sincerity*, five. *Un'ty*, sixe. *Patience*, seven. *Innocency*, eight. *Chastity*, nine. *Equity*, ten. *Verity*, eleven, *Contentation*, twelve.

Then the Cryer saith, good men and true, stand together and heare your charge.

With

With all these Graces should the soule of man be endued to proceed against sinne, we should be able to say, that we have them by the manifestation of Gods Spirit, and also to know their power and vertue, and distinctly to be able to reckon them, and so wisely to esteeme them, as the good and true gifts and graces of God; which have a charge given them, which is every grace his proper gift, and all conjoynly have power to discern of any sin, and to give a just verdict thereupon.

This Jury, thus called and impannelled, are commanded to looke upon the Prisoners at the Bar, upon whom they are to goe.

This is when wee oppose
Vertues

*Graces
wherewith
we should all
be qualified.*

*The charge
what it is.*

*The Jury
looke on the
prisoners.*

*Jury of ver-
tues.*

*A distinct
knowledge
of sinne ne-
cessary.*

Vertues to Vices in our meditation; that so by the excellency of the one, wee may see the foulness of the other, and so come to the greater love of Vertue, and to the more deepe hatred of Vice. This is the Jury of Vertues profitable looking upon Vices the prisoners at the Barre.

The Prisoners, though they stand together, yet are they to answer one by one.

So sins must distinctly one by one be arraigned: for we cannot proceed against sin, but upon a particular knowledge thereof.

A generall, and so a confused notion of sin (which yet is that which is in most men) will never make a man truly to see how his estate standeth with GOD; and so

to bring unto death.

The prisoners, at the sight of the Iury, and naming of them, have leave to challenge any of them: if they can give good reasons against this or that man, they are put off the Jury, and other chose in their stead.

These prisoners seeing such a Iury, presently beginne to challenge them.

*Iury chal-
lenged.*

Unbeliefe hee cryeth outa-
gainst *Faith*, as his *Enemie*.
Hatred of God, against the *Love*
of *God*, as his *Enemie*. *Pre-*
sumptuous sinning, against the
Feare of God, as his *Enemie*.
Cruelty, against *Charity*, as his
Enemie. *Hypocrisie*, against
Sincerity, as his *Enemie*. *Dis-*
cord against *Vnity*, as his *Ene-*
my. *Anger*, *Rage*, and *Mur-*
muring, against *Patience*, as
their

*What ver-
tues and vi-
ces be in op-
position.*

their Enemy *Murther*, *Fighting*, and *Quarrelling*, against *Innocency*, as their Enemy. *Wantonnesse*, *Adultery*, *Fornication*, and *Uncleannesse*, cry out against *Chastity*, as their deadly Enemy. *Conzenage*, *Theft*, and *Unjust dealing*, against honest *Equity*, as their Enemy. *Lying*, *Slandering*, and *False witness-bearing*, against *Verity*, as their mortall Enemy. And lastly, *Greedy Desire*, *Covetousnesse*, and *Discontentment*, cry out against *Contentation*, as their Enemy.

All these together challenge the whole Jury, crying out and saying, (Good my Lord) these men are not to be of the Jury against us; for your Lordship knoweth very well, and none better, that
they

they are all of them our deadly Enemies. Your Honour knoweth that every one of them hath petitioned to the Lord *Chiefe Juſtice* very often and importunately, to binde us all to the good behaviour, and to caſt us into priſon, as wee have beene by their meanes. They have made *Maſter New-man* the keeper and his under keepers to deale very hardly with us.

*Vertue binds
corruption to
the good be-
haviour.*

It is well knowne (my Lord) that *Chſtity* procured *Maſter New-man* almoſt to ſa-
miſh *Incontinency* to death. Good my Lord, conſider of us, theſe are our moſt bloudy and cruell enemies: Wee appeale to your Lordſhip, to God and to all good men that know both them and us, that it is ſo.

Our

*The Prisoners petition
to the Iudgc.*

Our humble suit to your Lordship therefore is, that more indifferent persons may be chosen to goe upon us, else wee are all but dead men. Wee doe know (my Lord) that there are here many other of very good and great credit in the world, fit to be of this Jury, men very well knowne to your Lordship, and to Master Sheriffe, and the Worshipfull Gentlemen. These are men of worth (my Lord) of farre more esteeme every where, than these meane men here, pick-ed out of purpose by Master Sheriffe. These (my Lord) of the Jury are men of small reckoning in the Countrey. These live scattered here and there, almost without habitation, except in poore Cotta-

ges

ges; so as wee marvell (my Lord) how they can bee brought in for Free-holders, hardly any one of them is of any account with men of great estates, and of worth, in the Land. Good my Lord, consider of us.

Then the Judge asketh them, what these men be, of whom they speake, and what are their names?

Then they answer, My Lord, they are these; *Master Naturalist, Master Doubting, Master Opinion, Master Carelesse, Master Chiverell, Master Libertine, Master Laodicean, Master Temporizer, Master Politician, Master Outside, Master Ambodexter, and Master Neutrality*, all (my Lord) very indifferent men betwixt us and them Gentlemen,

*Indifferent
Gentlemen.*

men, Free-holders, of great meanes, we beseech you (my Lord) to shew us some pittie, that they may be of the Iurie.

The Iudge informed by those worthy *Iustices of the Quorum* concerning these men so named by the prisoners, and knowing the honestie and good credit of the chosen Iury, their exceptions against them are not admitted of and so these indifferent Gentlemen are passed by.

The Clerke therefore is commanded to goe forward, and then hee readeth the *Inditement* of every one in order, one after another, as they be called forth by name, and set to the Barre.

The first which is called
out

out, is the *Old man*.

Then saith the Clarke,
Goaler, set out *Old man* to
the Barre.

*1 Old-man
arraigned.*

Then he is brought to the
Barre, and commanded to
hold up his hand, and his in-
ditement is read.

Old-man, thou art indited
here by the name of *Old man*,
of the *Town of Evahs tempta-*
tion, in the *County of A-*
dam's consent, that upon the
day of *Mans fall* in Paradise,
when he was driven out, thou
diddest corrupt the whole
nature of man, body and
soul, loading all and every of
his posterity, comming by
generation, with the body of
sinne, making him indisposed
to any thing that is good, fra-
ming lets to any holy duty,
and polluting his best actions,
but

*His indite-
ment.*

but making him prone to all evill, bringing him captive to imperious lusts, and so causing him to live in continuall rebellion against God, contrary to the Peace of our Sovereigne Lord the King, Iesus Christ, his Crowne and Dignity.

What sayest thou to it?

Hee pleades not guilty. And so puts himselfe to the Triall.

Evidence.

Then the Cryer calleth for evidence against the prisoner.

David.
Psal. 51. 5.

Then commeth forth David, whose Evidence is this: I was shapen in iniquity, and in sinne hath my Mother conceived me. *Jobs* is this: He cannot be cleane that is borne of a woman. *Isaiah*, his Evidence is, That all are transgressours from the wombe.

Iob 25. 4.

Isa. 48.

wombe. Saint Pauls Evidence
is most cleare ; for being as-
ked what he could say ? Hee
answered , (my Lord) this
Old man hath been the death
of very many. I have wofull
experience of him , a *wretched*
man hath he made me , Hee tooke
occasion by the Commandement
to worke all concupiscence in
mee , Hee deceived mee and slew
mee , wrought death in mee , so
that in my flesh dwelleth no
good , but when I would doe
good , evill is present with me , so
that through him , the good I
would doe , I cannot , and the
evill I hate that I doe , He ma-
keth warre against the law of
my minde , and bringeth mee in-
to captivitie to the law of sinne.
Thus (my Lord) is in me the
Body of Death , from which I
desire to bee delivered : and

G this

S. Pauls.

Rom. 5. 15.

ROM. 7. 8,

11. 13. 21.

15, 19, 23.

Verdict.

this is that I can say.

The Evidence being thus cleare, the Jury presently being all agreed, give in their *Verdict*, and being asked what they say of the prisoner at the Barre, guilty or not, they answer guilty.

Then hee asked what hee can say for himself, why sentence should not be pronounced against him?

*Old-mans
plea.**Pelagius &
Anabaptists.*

Good my Lord, saith he, I am wrongfully accused, and am made the man I am not, there is no such thing as *Originall Corruption*. *Pelagius* a learned man, and all those now that are called *Anabaptists*, (who well enough know all these *Evidences* brought against me) have hitherto, and yet doe maintaine it, that *sin commeth by imitation, and not*
by

by Propagation, and in-bred pravity. Good my Lord, I beseech you, be good unto me, and cast not away, so poor an *Old-man*: (Good my Lord) for I am at this day 5557. years old.

Then said the Judge, *Old-man*, the Evidence is cleare, those thou hast named, are condemned Heretickes; and as for thy years, in respect of which thou cravest pittie, it is pittie thou hast been suffered so long, to do so great and so generall a mischief as these good men do witness against thee.

O my Lord, I beseech you then a Psalm of Mercy.

Old man, the Law of the King allowes thee not the benefit of the Clergie, for

Rom. 6. 33.

The reward of sin is death: This is his Majesties Decree, unchangeable, as the Law of the Medes and Persians.

Object.

Good my Lord, that is meant onely of actuall sinne, and not of me.

Answ.

That is not so; for Originall sinne is sinne, and all men know, that children die, that never sinned by imitation, nor actually after the similitude of *Adams* transgression, *And death goeth over all, in as much as all have sinned.* If sinne were not in Infants, they could not die, heare therefore thy sentence.

Rom. 5.

The sentence

Thou (*Old-man*) hast by that name been indited of these Felonies, Outrages, and murthers, and for the same arraigned; thou hast pleaded Not guilty, and put thy selfe upon

upon the tryall, and art found guilty; and having nothing justly to say for thy selfe, this is the Law: thou shalt be carried backe to the place of Execution, and there *bee cast off, with all thy deeds, and all thy members daily mortified and crucified with all thy lusts*, of every one that hath truly put on Christ.

This sentence pronounced, the Sheriffe is commanded to doe Execution; which Religion, by his *Under Sheriffe Resolution*, seeth throughly performed.

The Executioner is he that hath put on Christ, *Gal. 5. 24.*

This Prisoner thus proceeded against, the Goaler is commanded to set out *Mistresse Heart* to the Barre, who is commanded to hold up

G 3

her

Eph. 4. 22.
Col. 3. 9.

Executioner.

Mistresse
Heart *jud.*

her hand, and then is her Inditement read.

Her inditement.

Rom 2. 5.

Ephes 4.
18, 19.

Luk 24. 25.

Mistresse Heart, thou art here indited by the name of *Mistresse Heart of Soule*, in the County of the *Isle of Man*, that also upon the day of Mans fall in *Paradise*, thou becamest corrupted, accompanying the *Old man*, and also *Will* thy man, and hast been so hardened, that thou couldst not repent, and so blind, that thou becamest past feeling, and hast made men to give themselves over to all lasciviousnes, to work all uncleannesse, even with greedinesse, to be also very slow to beleeve all that the Prophets have spoken: and to be so enraged with choller sometimes, as to runne merciesly on Innocents to murther them,

them, and to cause men most
cursedly to depart from the
living God. Thou hast been,
and art also in confederacie
with all and every evill
thought, word, and deed,
committed against God and
Man. Thou hast been a recep-
tacle of all the abhominati-
ons of every sin whatsoever,
and hast had conference with
Satan to lie unto the Holy
Ghost, and for greedy gain;
at the devils suggestion, hast
set some on work to play the
Traitors to the shedding of
the innocent bloud of our
Soveraigne, contrary to the
Peace of the King his Crown
and Dignity. What sayest
thou to this Inditement?
Guilty, or not guilty?

Shee answers, Not guilty,
and puts her self to the Triall.

G 4 Then

Act. 7. 54.

Mat. 9. 4.
& 21. 34.

Joh. 13. 2.
Act. 5. 3.

Joh. 13. 2.

Then the Cryer saith, If any man can give *Evidence* against the Prisoner at the Barre, let him come; for shee stands upon her deliverance: then come in such as can say any thing against her, and first is *Moses*.

Hearts accusers.

Moses.

Moses, what can you say against this prisoner? looke upon her, see if you know her.

*Pf. 106. 32,
33.*

*Gen. 6. 5.
Gen. 8. 21.*

My Lord, I know her well enough, she made me and my brother *Aaron* to speak so unadvisedly with our lips by her passion, that we could neither of us be admitted to goe into the land of *Canaan*. This I can say of her, *that every imagination of her thought is onely evil continually*, and that naught shee hath been from
her

her youth up.

Moses having ended, then saith the Judge, is there any more?

To whom answer is made yes my Lord) there is *Jeremy* the Prophet.

Jeremy the Prophet look upon the Prisoner, can you say any thing on the behalfe of his Majesty?

My Lord, this I can say; *that shee is deceitfull above all things, and desperately wicked: so that no man without Gods speciall assistance can either find out her devices, or escape her treacheries.*

And this moreover I know that shee hath been sent unto and forewarned to wash her selfe of her wickednesse: and yet for all this she doth lodge still ill thoughts in her house.

G 5

Yea

Jeremy.

Jer. 17. 9.

Jer. 4. 14.

Jer. 7. 24.
and 9. 14.
and 11. 8.
and 13. 10.

Yea (my Lord) shee hath seduced many from God, making them to walke after her evill counsels and imaginations, to their utter destructions. And I am truly informed, that there is ever the place where the enemies of their owne soules doe worke their wickednesse and mischiefs.

Psal. 38. 2.

Is there any more *Evidences?*

Ezekiel.

Yes, my Lord, here is *Ezekiel.*

Ezekiel, what can you say?

Ezek. 20.
26, and 33.
33. 1.

My Lord, I can witnesse thus much; such is her lewdnesse, that she followed after Idols, and after Covetousnesse, which is Idolatry, both high Treason and Rebellion against God. Yea so very shamelesly and lawlesly shee

cometh

carrieth her selfe, that if such lewd companions come not into her, she will goe out and follow them.

These bee witnesses enow, saith the Judge, to condemne her, but is there any other.

Yes my Lord, please you here are more : here's S. Matthew.

S. Matthew, what can you say against the Prisoner at the Barre?

My Lord, I have heard it from the mouth of my Lord Chiefe Justice himselte (when I did attend upon him, hee having occasion publikely to speake of her) that out of the heart doe come evill thoughts, Adulteries, Fornications, Murthers, Thefts, Covetousnesse, Wickednesse, Deceit, Lasciviousnesse, an evill eye, Blasphemy, Pride

S. Matthew.

Mat. 15. 19.

S. Marke.
Marke 7.
 21, 22, 23.

Pride and Foolishnesse. All these evils he witnesseth to come forth of her house: so that it is evident against her by his honour undoubted testimony, that shee is an harbourer of a company of very bad and unsufferable guests. *Saint Marke*, here next me, can witness as much

It is very true my Lord.

Here is an Harlottrie indeed (saith the Judge.) Jury, if you be agreed give in your Verdict, what say you of this Prisoner? Guilty or not guilty?

We say guilty, my Lord.

Woman, what canst thou say for thy self, that sentence according to Law should not bee pronounced against thee?

Ah, good my Lord, take pittie

pittie on me, a poore weake
old woman; these men speak
against me the worst that they
can, because I would not bee
ruled by them. They speake
of malice my Lord. If I have
misdemeaned my selfe any
way, it was by this *Old man*
my fathers misleadings. (My
Lord) by whom, I thought,
that being a woman I should
be wholly guided. But hear
mee (good my Lord) I be-
seech you, let not these mens
testimonies cast me away. For
I did dwel with as good men,
and better then they are, or
ever were (my Lord) as other
can witnesse, to my great
commendations.

Then saith the Judge, who
are these I pray you?

I dwelt (my Lord) with
King *David*, with King *Sal-*
mon

He is plea
for her life.

Pf. 101. 1.
1 Chro. 39.
19, 15, 17.

Neh. 9. 8.
Is. 38. 3.

*Ignorant
people praise
their heart.*

men, and was in their house held to be a *perfect Heart*: so was I after accounted in King *Asa's* house. Yea my Lord, with *Abraham* the father of the Faithfull, was I found *faithfull*, and such hath been my credit, that I was well spoken of even to God himselfe by good King *Hezekiah*. That all this is true that I say, I beseech you to aske *Isaiah* the Prophet, as also *Nehemiah*, and others that have recorded the same.

Besides all these (be pleased to heare mee, good my Lord) aske all the Country people, and they wil with one mouth speake well of mee. They have (say they) a good *Heart* towards God, and that ever since they were borne, they never found me so wicked

ked: as these witnesses are pleased to speak. I hope therefore (my Lord) that you will be pleased to be good to mee, good my Lord pittie a very old aged poore woman, as ever you came of a woman.

Woman, Woman, for the witnesses against thee, they are without exception, and thy owne mouth doth condemne thy self, in that *first*, thou doest confesse, that thou wouldest not bee ruled by them when these holy men were sent unto thee, and that with speciall command from his Majesty to see thee reformed. *Againe*, that thou doest acknowledge thy self to have been wholly led by the *Old-man*, one now most justly condemned by the law to bee crucified.

As

*The Judges
speech to
her.*

Mat. 13.
Luke 18.

*The Heart is
twofold.*

Sanctified.

Corrupt.

Astouching *Dauids* heart,
Salomons heart, *Afa* his heart,
the faithfull heart of *Abra-
ham*, and the upright heart of
Hezekiah, never an one of
these was thy self, thou doest
lewdly seek to deceive by
equivocation, and to beguile
the standers by with thy tricks
of *Iesuiticall* couzenage. True
it is, that there is great com-
mendation of an *Heart*, and
the same to be an honest and
good heart, an upright heart,
a faithfull heart. But woman,
this is the heart sanctified and
purged by faith in all those
that are born a new of water
and the Holy Ghost: but this
is not that which thou art, the
naturall and corrupt heart:
Thou art that commendable
heart in name onely, *in*
in quality: therefore

sting is vaine, thy pleading
subtilltie, verifying *Jeremiahs*
evidence of thee, that thou
art very deceitfull.

As for the vulgar praising
of thee, it is through their own
self love, and foolish self con-
ceit, and their utter ignorance
of thee, that maketh them to
speake so well of thee. Thou
dost therefore but trifle away
the time, and trouble the as-
sembly.

As for thine age, it procu-
reth thee no pittie at all, be-
cause thou hast beguiled, un-
done, and bewitched so ma-
ny. Thine age should have
taught thee better things, but
thy obstinacy in wickednesse
would not suffer thee. Hear
therefore thy sentence.

Thou *Mistresse Heart* hast
been indited by the name of
Mistresse

*Sentence a-
gainst Mi-
stresse Heart.*

Her punishment.

Prov. 4. 23.
Heb. 3. 12.

Mistresse Heart, of those Felonies, Murthers, Conspiracies and rebellions, and for the same hast been arraigned; thou hast pleaded not guilty, hast put thy self to the triall, and been found guilty, having nothing justly to say for thyself. This is the law. Thou shalt bee carried backe from whence thou camest, and there live condemned to perpetuall imprisonment under *Master New man* the Keeper, without baile or maine prize. *Goaler*, take her to thee, looke to the prisoner, and keep this *Heart diligently*, and take heed lest there be at any time in you an *Heart of Infidelity*: to depart from the living God. *Master Sheriffe Religion*, and the *Under Sheriffe Resolution*, doe see it performed very carefully and

and speedily according to the sentence given.

After *Mistresse Hearts* arraignment, & condemnation, *Wilfull Will* is commanded to the Barre, and to hold up his hand, and his Inditement was read.

Wilfull Will, thou art indicted by the name of *Wilfull Will*, of the Towne of *Free*, and in the County of *Evil*, that thou partaking with *Old man*, and lewdly living at the bent of *Mistresse Heart*, hast been a Champion for them, ready to act all their villanies, and upon every motion of theirs, or any sollicitation of those her harlotrie maids, her passions, hast from time to time gathered together all the powers thou couldest make within this *Isle of Man*,

Will arraigned.

to raise rebellion, and by force and armes hast often attempted to rush in & upon his Majesties *Garrison*, appointed for the safe keeping of the Town of *Soule*, and so of the whole *Iland*, and thereby hast given occasion to the Enemies, to seek to invade the same, contrary to the peace of our Sovereaign Lord the King, his Crown and Dignity.

What sayest thou to this Inditement, guilty or not guilty?

His answer was, not guilty (my Lord) and so put himself upon his tryall by God and the Country.

Then were witnesses called out, and the first of them was the Captaine of the *Garrison*, which was one *Captain Reason*.

*Witnesses
called out.*

The

The **Captaine** comming before the Judge, was asked what hee could say for the King, against the prisoner at the Barre?

My Lord, saith hee, by my Soveraignes appointment, I was made **Captaine** of this Garrison in *Soule*; and his Majesty also was pleased to place this Prisoner in the same for his service, but yet under mee, and at my command and not to doe what he himselfe listed.

But hee having conceited himselfe to bee free, and not under controlement, and being grown *Full*, hee hath by the bewitching of *Mistresse Heart*, and her Maides endeavoured to beare all the sway, treading downe with contempt all my lawfull commands,

*Captaine
Reason.*

Reasons and
arguments
to convince.

mands. I made many *fortifications* against his violent courses, to restraine his out-
roades, lest thereby he should
have made way for his Ene-
mies breaking in upon us, to
the danger of the whole
Iland: but all these fortifica-
tions very often he hath defa-
ced, and by the force of strong
passions, he hath borne them
downe before him, without
any regard of supreme or sub-
ordinate authority whatsoe-
ver. He may well (my Lord)
be called *Wilfull Will*, for ex-
cept he be more under subje-
ction, neither I his Captaine,
nor ever an Officer in the
whole band, will be obeyed,
yea, assuredly (my Lord) if
he be not curbed, the whole
Towne of *Soule*, will be over-
thrown, and all the Iland
fall

fall into the Enemies hand, to the great dishonour of his Majesty. And this is that which I have, for the present, to say. My officers, if it please your Lordship to have them called, can say very much against him.

Then saith the Clerk, Cryer, call in Captain *Reason Lieutenant*.

Whats his name, saith the Cryer?

He is saith the Clerke, called *Discourse*.

Lieutenant *Discourse*, come into the Court, *Vous aves* the Lieutenant.

Lieutenant, what can you say touching this *Wilfull Will*, the prisoner at the Barre?

My Lord, my Captaine and I have had many occasions of much conference upon

The Lieutenant his witness.

on every serious busines, into which this Prisoner hath often intruded himselfe, and thereby hath greatly hindred our designments. For say we what wee could, hee would have all things goe after his pleasure, and onely to satisfie the lust of Mistresse *Heart*, and some of her drabs, on whom hee hath attended, and by whom he hitherto hath been too much ruled, and I may say, most strangely bewitched, having no power to denie them any thing.

Our *Ancient* (my Lord) can further informe you.

How call you him saith the Judge?

He is called (my Lord) *Profession*.

Then saith the Cryer, *Ancient Profession*, come into the Court

Court, *Vous aves Profession.*

Ancient, What can you say for the King against the Prisoner at the Barre?

My Lord, when I bare my colours of a *holy conversation*, and displaid the same in *Word* and *Deed* before the company, hee hath attempted, and that not seldome, to rend and teare them; and this not onely within our selves, but sometime also before, and in the very sight of the Enemy hath sought to deface my colours, through his violent disposition, untamed nature, with the help of enraged passions, to my utter disgrace, and not to mine onely, but to the whole *Band* of good qualities, gifts, and graces in the Towne of *Soule*.

So heady he is, and so per-

H

versly

*The Ancient
his witness.*

verſly bent to his own will that he never regardeth, for the preſent, what may happen afterwards. Our two Sergeants can more at large diſcover him if it pleaſe your Lordſhip to hear them: Here they ſtand by me.

What doe you call them, ſaith the Judge? My Lord, ſaith the *Ancient*, the one is, Sergeant *Vnity*, and the other is Sergeant *Order*, worthy Souldiers (my Lord) and verſy ſerviceable for good government. Sergeant *Vnity*, come in, What can you ſay of this priſoner?

Sergeant Vnity's witnes

My Lord, when all the whol Band lovingly, as one man, were obedient in all things, he upon every leaſt diſcontent did mutinie, and endeavoured to ſet us at ods one againſt another.

another. He hath adhered to
secret Conspiracies of inbred
Corruptions ; yea, and hath
not been onely found to fa-
vour, but also to stand for,
and to grace our open ene-
mies, even Satans suggestions,
and the pomps and vanities of
this wicked world ; to whom
he hath beene so serviceable,
as if hee had beene a prest
Souldier for them, forgetting
his Faith and Allegiance to
his owne Sovereign. If he
bee not (my Lord) suppres-
sed, he will at the length be
our utter overthrow. My fel-
low, Sergeant *Order*, can say
more.

Sergeant *Order* , What is
that you have to witnesse a-
gainst the prisoner ?

My Lord, whensoever he
commeth out of that lewd

*Sergeant
Order
witnesseth*

*Companions
to Wilfull
Will.*

Harlots house, *Misfires Hearts*, and from among her young Strumpets, he is so enraged, as hee behaveth himselfe more like a savage beast than a man : all is by him put out of order, our Captain cannot rule him, especially when he hath gotten a pestilent fellow, one *Obstinacy* to accompany him, and another cogging deceitfull companion, called *Shew of God*, to hearten him in his forward courses and bad intisements. Of himselfe he is ill enough, but these (my Lord) make him incapable of good Counsell, or of the best advice that our Capitaine can give him.

Where are, saith the Judge, these fellowes; why were they not apprehended
and

and brought in hither with him ?

My Lord, as soone as he was attached and brought under authority, they both presently fled : Our Captain *Reason* made diligent search after them , but could not finde them. For my Lord, these Companions durst never appeare with him , but when they knew him to be wholly bent to his own will , and when they were very sure our Captaine had not strength enough with him to withstand them , otherwise they would keep close and not apparently be seen to countenance him. If order might bee taken for apprehending of these , there would bee some hope of better government in this prisoner, if he hap to bee released.

Upon this the Judge gave order to Master *Sheriffe*, to his *Vnder Sheriffe*, and to all the Justices of the Bench for the speedie apprehending of these two lewd & rebellious companions. Then the Cryer was commanded to call in one witnes more, which was one of the Corporals of the Band, whose name was *Discipline*, who being there attending presently appeared.

*Corporall
Disciplines
witness.*

The Corporall being at the Barre, it was demanded of him what hee cou'd say more than had beene spoken?

My Lord, saith he, though very much hath been spoken, and that most truly against him, yet have I more to say than hitherto hath been spoken by any of them. It is well known,

knowne, my Lord, to the whole *Corps de Garde*, how unruly hee hath beene after the setting of the watch, such conceit hee hath ever had of his freedome (my Lord) that my very name hath been odious unto him. He hath gotten such liberty, that he could never endure to bee disciplined, Our armes hee hath taken and made them often unserviceable.

Our *Powder* of holy affections he hath damped, the *Match* of fervency of spirit he hath put out: the *small shot* of spirituall ejaculations hee so stopped as in time of neede they would not go off; of the *Sword* of the Spirit, the Word of God, he quite tooke away the edge: he brake the *Helmet* of salvation, bruised the *Brest-*
H 4 plate

Will is a great hindrance of spirituall warfare.

plate of righteousnesse, the *Shield* of Faith he cast away, and unloosed the *Girdle* of verity. The *points* of all the pikes of divine threats by presumption he so brake off, as they had no force to pricke the *Heart*. Hee would (after the Watch was set) of himselfe without the Word goe the round, and divers times meeting the *Gentlemen of the round*, holy *Meditations* and divine *Motions*, he would stop their passages and turne them back again. And not seldome hath he fallen upon the *Sentinels*, quick apprehensions, and put out their eies, so as they could not, if the enemies had approached, have discerned them. My Lord, by his wilfull uarulines, & by his obstinate Masterfulnesse, he hath often endangered

dangered the whole *Island of Man*, the lower part called *Corps*, and the higher called *Soule*, and in a manner delivered them into the enemies hand. For the common *Souldiers*, the powers and faculties of both are too often swayed by him, to follow him in his rebellious courses. And therefore, my Lord, if he be not suppressed and brought in obedience to our worthy *Captaine*, hee will surely at the length yeeld this his *Majesties* right into the hands of forraigne powers, which daily watch to have by him some opportunity to invade us. They have (my Lord) often assailed our *Castle of Castletown*, and upon the assistance of *Gods* mercy, and only upon his help

helpe to make a breach therein, and entring to cast us out, wee therefore beseech your Lordship to have justice against him.

Then saith the Judge, you aske but right and that which in my place I am bound to yeeld you, without respect of persons.

Honest men of the Jurie, you have heard what all these Gentlemen have witnessed against him, if you be agreed of your Verdict, give it in, what thinke you of the prisoner, guilty or not guilty?

They answer, guilty, my Lord.

Then the Judge turneth his speech to the prisoner, *Wilfull Will*, thou hast heard what all these have witnessed against thee, what canst thou now say for

for thy self, why the sentence of death should not now be pronou^{nc}ed against thee?

My Lord, I am a Gentleman free borne, and ever like a Gentleman brought up in liberty. And though I was in some sort to bee ordered by Captaine *Reason*; yet I ever held my selfe his equall, and stood upon my freedome of chusing or refusing, or of suspending the action. Hee had no authority to enforce mee further than it pleased my self. I have alwayes bin a free man (my Lord) from servile obedience to any man, and owe subjection to none but onely to my Sovereigne. I cannot deny but that Captaine *Reason* hath offered daily to advise me, and I have not ever wholly rejected his coun-

*Will speaks
to the Iudge.*

counsell: If I have at any time miscarried, it was through the lewd Mistresse *Hearts* de-ceivablenesse, and the violence of these her passionate affections misleadings mee, for want of deliberation before I either chused or refused the thing objected before me.

I doe here (my Lord) ingeniously confesse the truth of all that which these witnesses have spoken against me, for which I heartily crave pardon.

I also do freely acknowledg that I stood too much upon my birth and gentry, as too many at this day, doe, having never a good quality besides to brag or boast of. I took it for granted, that my gentry stood in idlenesse, pleasurable

*Abuse of
birth and
Gentry.*

surable delights, Hawking, Hunting, and haunting Tavernes, drinking of Healths, whiffing the Tobacco pipe, putting on of new and variety of fashions, in Hat and in Haire, in Cloathes and in Shoe-ties, in Bootes and in Spurres, in Boasting and Bragging, in Cracking of Oathes, in big lookes, great words, and in some out-bearing gestures the formes of Gentry: which I verily suppose should sufficiently of it selfe have borne me out, in all my extravagant courses, in my licentious liberty, and lascivious wantonnesse in *Mistresse Hearts* house, through which I was brought into all these rebellious disorders, for which I justly deserved my Sovereignes indigna-

indignation, of whom I humbly crave mercy and forgiveness, Good (my Lord) take pittie upon me.

*Judges
speech to
Will.*

*True Gentry
what?*

Wilfull Will, I am sorry that thy deserts are no better, being so well borne, and that thou hast so abused thy Gentry to thy shame and confusion, through thy vaine mistake, and foule abuse of the conceit of Gentry which consists, of noblenesse of spirit, honourable endowments of minde, praise-worthy qualities, and serviceable imployments for the King and Country; and not in such base conditions as thou hast named unfitting altogether true Gentry, being indeed the fruits either of degenerating spirits from the worth of their Ancestours, or the property of new upstarts, never

never having had the right breeding of true Gentry, nor the understanding of the true qualities of a Gentleman indeed.

But seeing thou art humble and penitent, and mayest doe his Majesty good service hereafter, thy deserved sentence shall bee deferred off, till his Majesties pleasure bee further knowne concerning thee: yet in the mean space, thou art to bee bound to thy good behaviour, and be carried back againe, to remain under the custody of Master *New man*. Goaler, take him to thee, and see him forth comming whensoever he shall be called for.

Then said hee, I humbly thanke your Lordship, and so bowing himselfe to the Bench,

Bench, hee is carried away from the Barre, to the place from whence hee came, to remaine Prisoner untill hee should bee released.

After hee was removed, the Goaler was commanded to set Mistresse *Hearts* Maids to the Barre. But upon deliberation they were sent to Ward againe unto another time. The reason was, for that two great *Traytours* and *Rebells*, chiefe amongst the damned crue, were presently to bee arraigned, which would take up the allotted time before the Court should breake up and the Bench arise.

Two Capital
fines.

These two were *Covetousnesse* and *Idolatrie*, Capitall Theeves, of great mil-

chievous against God, his
Worship and Service, against
the Church, and against the
Common-weale.

Covetousnesse was joyned
with Idolatry, because he is
also called Idolatry. Now all
other prisoners removed, and
the *Judge* with the *Bench* rea-
dy for these, the *Clerke* wil-
leth the *Cryer* to command
the *Goaler* to set *Covetousnesse*
to the Barre, which the *Goaler*
doth forthwith.

Then saith hee unto him,
Covetousnesse, hold up thy
hand and heare thy Indite-
ment.

Covetousnesse, thou art
here indired by the name of
Covetousnesse, in the Town
of *Want*, in the Countie of
Neverfull, that from the day
of thy first being thou hast
been

Col. 3. 5.

Covetousnes
tryed.

His indite-
ment.

1 Tim. 6. 10

Mich. 2. 2.

beene the root of all evill, having made some to play the Theeves, others to commit Treason against our Sovereigne Lord the King, others to murther Innocents for their inheritance. Thou art also here indited for bribery, extortion, oppression, usury, injustice, couzenage, unmercifulnesse, and a multitude of outrageous villanies: besides thy hindring men in holy duties and meanes of Salvation, forcing them headlong to their destruction, contrary to the peace of our Sovereigne Lord the King, his Crown and Dignity.

What sayest thou to this Inditement, guilty or not guilty?

Hee answereth not guilty (my Lord) and so hee puts himself

himselfe upon the tryall.

After this the parties that can give Evidence are called in, and first *Repentance* is commanded to produce his witnessess.

The first Evidence against him is repentance.

Repentance, what can you say?

My Lord since the Prisoner was committed to prison and put into *Ward*, some of my witnessess are dead, as *Achan*, *Abab*, and *Judas*.

Then saith the Judge, look the Records *Clerke*, and read them.

My Lord, I read here that *Achan* confessed that by *Covetousnesse* hee was moved to looke upon a wedge of gold, and so coveting, stole it, and with it a Babylonish garment, to the death and destruction

*What evill Covetousnes hath done.
Josh. 7.*

1 King. 21.

struction of him and all his, also I here find, how through *Covetousnesse Ahab* longed for poore *Naboths* Vineyard, and so eagerly, as he fell sick for it, because he could not have his will. But *Jezebel* procured by his leave and liking the death of *Naboth* and his sons, and so got possession of the Vineyard. Moreover, I finde here, that *Indas* confessed how hee betrayed the innocent blood of our Saviour through *Covetousnesse* and desire of money. This is all the Confession, my Lord, in the *Records*.

Then the Judge willeth the *Constable* and his Assistants which were at the apprehending of him to be called, who made their appearance.

Constable, what can you say, and those that were with you

you against this prisoner at the Bar.

My Lord, when we went to make search for him, he hid himself so close, as wee had much adoe at first to finde him in *Mistresse Hearts* house; who had almost perswaded us that he had not been there, untill I learned it from *David* the man of God, whom I had found petitioning the *Lord-Chiefe Justice* for a warrant of the good behaviour against the *Covetousnesse* of the Heart. Then thought I certainly he is here in this house: for if *David* feared to have him in his heart, that gave so many millions of gold and silver, 3300, Cartload of Treasure for the building of the Temple, can I thinke him not to bee here? I sought therefore diligently my

*It troubles
and darkens
the under-
standing.*

*Dauids care
to prevent
covetousnesse
Psal. 119.
36.*

*Without di-
ligent search,
it is hard to
finde out our
covetousnes.*

my Lord, and found him, but before I could attach him, hee was got into a darke corner and attempted to blow out my candle light, and to have escaped me. But I and my Company tooke such diligent heed to him, as hee could not get from us: yet before we could binde him, and bring him away, he endeavoured to mischieve as many as came neer him, and would by no meanes obey my Warrant, as the rest here, my Lord can tell if you please to heare them. Then began every one of them to speak.

Cares complaint.

Care complained, that he had almost choaked him with the world and worldly busi-
nesses, so as hee had no lea-
sure to minde heavenly
things.

Clearing

Clearing accused him that he had so undermined his understanding at unawares, as almost hee had broken the neck of his good name and reputation of his Profession and Religion.

Clearing accuseth him.

Indignation complained that hee had well nigh lost his life by him: for whereas before he could not behold Sinne, but with an holy anger; now profit of Sinne, through this cursed Covetousnesse; made him looke cheerfully upon it, and heartily welcome it for profits sake.

Indignation complaineth.

Feare complaineth, that he did bewitch him: for said he, whereas before I was tender hearted and trembled at Gods Word, desire of gaine made mee loath to lose my

Feare speaketh against him.

*Vehement
desire hurt
by him.*

*Zeale blun-
ted.*

*Revenge
made weake.*

my commodity, though I got it with Sinne.

Vehement desire did greatly complaine of his violent setting upon him, to make him eager after earthly things, so as he could hardly take any rest.

Zeale complained, that he struck himselfe hard upon the head, as the blow made him in hope of gaine, almost without sence of Gods glory, which before he preferred above all things in the world.

Lastly, *Revenge* complained that the prisoner had attempted to murther him, and so wounded him, as whereas before he could master sinne, now he was grown so weake, as any gainfull sin was able to master him, and
to

to bring him under command.

When these had spoken what they could, the rest were brought to give evidence, and these also were men of very good account, and of great worth in their Countrey; *Master Church*, *Master Common-weale*, *Master Household*, *Master Neighbourhood*, and *Master Good-worke*, who having answered to their names, they give in Evidence one by one.

Master Church, what can you say against the prisoner at the Barre?

My Lord, I am not able to reckon the particular mischiefs hee hath done against me. There falleth never a Benefice of any reasonable value, but hee sets many to
I runne

Other witnesses produced.

Master Church his witness.

runne and ride after it, and to offer largely for it, and maketh some *Patrons* theeves, and to admit many an *Ignoramus* into the charge and cure of Soules: and many a Minister to be a perjured Simonist before God. He maketh not a few to heape up meanes, not onely for maintenance, but also to make themselves great; and many which come in freely to neglect the care of their flocks, and to seek after their fleeces, to care to be rich, and to follow so after the world, as that either they give over to preach, or do make them preach at home very idley, seldome and unprofitably, though abroad either for their hire, or applaudity more diligently and commendably.

When

When peop'e come to Church (my Lord) he marreth their devotion and halleth their soules out of the Church, to make them to be walking their grounds, talking with their friends, plotting busineses, and to bee going some journey, to be at some Market or Faire, to be counting their debts, following their debtors, reckoning up their loane upon Usury, their profits and gaine, here and there, not without feare of losses. And all these things (my Lord) with many other worldly thoughts, whilst their bodies are in Church.

When people come from the Church, he choaketh the seed of Gods Word, that it thriverth in very few, and of these few, it is more in talke

I 2

than

People hindered by Covetousnes in the Church.

Mat. 13.

People hindered coming out of the Church.

than in practice. He keepeth (my Lord) many from the Church, cauſing them to ſet the Lords Day apart, not for his ſervice, but for their worldly affaires, becauſe they will not take another time for hindering their profit in the weeke dayes.

Much more (my Lord) I have to ſay, but I am loth to be too tedious.

You Maſter Church have ſpoken ſufficiently and enough to condemne him.

Call Maſter Common-weale.

Maſter Common-weale, what can you ſay on the Kings behalf againſt the priſoner at the Barre?

Maſter Common Weale
his accuſations.

My Lord, this man hath entred ſo farre into all buſi-
neſſes,

nesses, as he hath almost utterly undone mee. Hee propoundeth Offices to sale, and so maketh the buyers to sell their Duties for profit to make up their monies. Hee hath monopolized commodities into his hands, inhauced the prizes of things, to the great grievance of the Kings Subjects. Hee (as your Lordship well knoweth) hath miserably corrupted the course of Justice, by briberie, by making many Lawyers pleade more for Fees, than honestly, for the equitie of the cause; by delaying the cause, by removing it from one Court to another, till men bee undone. Hee hath, to get his desire, suborned false witnesses, counterfeited

Evidences, and forged Wils
 Good my Lord, let some order be taken with him, else he will utterly bring me to ruine and all mine for ever.

Call Master *Houſhold*.

Master *Houſhold*, what can you ſay concerning the Priſoner?

Master *Houſhold* his wit-
 nes.

My Lord, this wicked *Covetouſneſſe* keepes holy exerciſes out of private houſes; he will not let Parents have any time to inſtruct their children, he maketh Maſters uſe their ſervants more like beaſts than men, they are ſo wholly imployed in worldly buſineſſes: as for their ſouls there is no care taken, but they are left to live as ſouleleſſe men. Hee cauſeth niggardly houſe-keeping, and over labouring of ſervants. He
 breedeth

breedeth much contention, chiding, and too much use of ill language by Mistresses and Dames, yea, between men and their wives in their Family, to the great griefe and ill examples of their children and servants.

Yea (my Lord) he hath made children to be cruell to their Parents, brethren and sisters to hate one another, neere of kindred and blood to goe to Law one with another, for and about dividing goods, lands, and inheritances; yea, I can witnesse this, that he hath made them murder one another: Children their Parents, Husbands their Wives, and one brother another. It would be too long to particularize, how great evils, and how many wayes he
I 4 hath

*Cruelty of
Covetousnes.*

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*Cruelty of
Covetousnes.*

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Master Com-
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Call Master Household.

Master Household, what can
 you say concerning the Pri-
 soner?

Master Hou-
 shold his wit-
 nes.

My Lord, this wicked Co-
 vetousnesse keepes holy exer-
 cises out of private houses;
 he will not let Parents have
 any time to instruct their
 children, he maketh Masters
 use their servants more like
 beasts than men, they are so
 wholly imployed in worldly
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*Cruelty of
Covetousnes.*

hath injured me and all mine. But because other witnesses stand here by me, I will trouble your Lordship with no more complaints at this time.

Call Master Neighbourhood.

Friend, What is it that you can say touching this prisoner?

*Master
Neighbour-
hood his wit-
ness.*

My Lord, this unhappy man hath altogether disunited mens affections, so as in our town there is very little love: hardly will one doe another a good turne freely, but either it must be one for another, like for like, or in certain future hope for gaine. This wretch hath almost banisht all friendly society; every man is so now for himself, as he neglecteth his neighbour almost

almost wholly. Hee maketh them trespasse one another, to rob cunningly one another in buying and selling, and to fall out with bitter rayling, and unneighbourly languages for a penny losse, and causeth many suits and brabbles. We are (my Lord) indeed miserably disquieted, and almost utterly undone by him. For (my Lord) we were a company of very good neighbours till hee became *Landlord*: here dwelt *Amitie*, *Kindnesse*, *Gentlenesse*, *Love*, *Peace*, *Charity*, *Patience*, *Goodnesse*, *Ready good will*, *Forgetfulness of wrongs*, *Sociablenesse*, *Good turnes*, and *Joy*, but most unjustly by his cruelty and wrong dealing hee hath displaced them, and brought (my Lord) a company of in-

Good neighbours and peaceable.

Gal. 5.
Ill neighbors
and very un-
quiet.

Rom. 2.

1 Tim. 3.

The best
kindnesses of
the Covetous.

No harme,
the best man
among the
Covetous.

fernall spirits, for so I think
I may without offence call
them, which are these: Ha-
tred, Malice, Envie, Wrath,
Anger, Churlishnesse, Discord,
Niggardlinesse, Sturdinesse,
Strife, Debate, Variance, Emu-
lation, Sedition, Wrangling,
Fraud, Deceit, Malignity, De-
spight, Vnnaturalnesse, Implac-
ablenesse, Vnthankfulnesse,
Fiercenesse, High-mindednesse,
Seife love, Makebate, and Un-
mercifulnesse. The best that
hee brings in (my Lord) are
Costlesse Complements, Faire
Speech, How doe you, Good-
morrom, Good even, Glad to see
you well, word welcome, Will you
drinke, Farewell, Yours to com-
mand, and such like; also one
Little good, with another cal-
led Soon lost, and amongst
these No harme is greatly
com-

commended, but never a
Good man amongst them,
much lesse any *Too good* to be
found in the Parish, except
more in name, than in deed.
And this is that which I have
to say my Lord, at this time.

Call out *Master Good-
work.*

Master Good worke, what
can you say touching the pri-
soner?

My Lord, there hath been
so much spoken that I need
say nothing, yet none have
more just cause to complaine
than I have: for he hath en-
deavoured to his utmost to
root me out, and all my po-
sterity, *Bounty, Liberality, and
Hospitality.*

My Lord, we by reason of
him, daily stand in feare of
our lives, all the Countrey
cryeth

*M. Good-
work his ac-
cusation.*

*Covetousnes
an enemy to
good works.*

crieth out of him in their love to us, who well know how often he hath attempted to murder us.

He hath put out of joynt both the armes of my Sonne *Bounty*, and almost broken the back of my Sonne *Liberality*, that he hardly at any time goeth upright; and all know this, that he hath violently set upon my Sonne *Hospitality*, and forced him out of doores, and in his stead hath let in *Pride of apparell*, *Sumptuous building*, *Affectation of vaine Titles*, whom hee hath made to shut the doores, perswading them that to maintaine their state, they must increase their revenues, by new purchases, by racking of rents, by linbauncing their fines, and incomes, all little enough

ough to uphold their outward state, and vaine pompe abroad. And this (my Lord) is that which for the present I have to say.

Then it was asked if all were come in, that should give Evidence?

Answer was made: my Lord here is onely one man more, poore *Poverty*, brought hither by authority to give Evidence, may it please you heare him.

Call in *Poverty*.

Poverty, What canst thou say against this Prisoner at the Barre?

Good my Lord, I have reason to curse the day that ever I knew him, and bee onely it is that hath brought mee to this poore state.

*Poverty his
grievous
complaint a-
gainst Cove-
tousnesse.*

*The Cove-
teous are un-
mercifull in
seeking their
own gain.*

I was a man of some credit, my neighbours well know; till I had to doe with him, who would lend mee nothing but upon Usury, and that upon great bonds and morgage of lands: and so greedy a Wolfe was he upon his prey, that if I missed but one day of payment, hee would take the benefit of the Morgage, or forfeiture: or if he forbore longer, I payed him by presents and gifts so much with the use, as made me to groan under the burthen, feeling my selfe in an irrecoverable Consumption. Sometimes too keepe day with him, I was enforced either to buy for time, or els to sell something out of hand to make ready moneyes: either of which was as bad or worse than

W

man the biting of Usury, for when *William Greedie* a brother of his, or also *Gain* his Cousin perceived my need, oh how did he in selling for time extort from mee, and in buying for ready money presse me? So that to escape a whirle-poole, I fell into devouring gulfes, and thus hee undid me.

And being not therewith content (wo unto him) when I became tenant (my Lord) who was before a good *Freeholder*, he put into our *Landlords* heart, to depopulate our whole Parish of *Wealth*, (for so it was called) and there in stead of many honest inhabitants and good house-keepers, he set a Shepherd and his Curre to feed his flocks. This also is he (my Lord)

It depopula-
teth Parishes

*Covetous
will give no-
thing but by
Law.*

Lord) that maketh men of faire lands (which might live well on their own revenues and demeanes) to take farmes into their hands, and to drive out such as had been mercifull relievers of their poore neighbours. In our poore estate we have sought to him for reliefe, but in stead of comfort, he hath raised on us, threatned to whip us, and to send us to the *House of Correction*. Nothing will he do for us, but what by Law he is enforced unto, though he keep his Church, and can sometime also talke of Religion. Hee beggers all of us (my Lord,) on work hee will not set us, and yet will not suffer us to seek abroad for reliefe, Hee never seeth us, but his heart miseth against us. Hee rather will

will adventure his own damnation, than part with one pennie, except it be to goe gay, to buy and purchase for him and his. Yea (my Lord) that all may know his mercilesse cruelty. when we have wanted releife, and begged of him, he hath counsell'd us to shift for our selves, and steale out of the stacks of Corne in gleaning time for bread, to breake hedges, to steale wood or cole in the night to make us fires, to pluck sheep, or sheere off their wooll for cloathing, to rob Orchards for fruit, to steale geese, hennes, duckes, pigges, and sheepe, for flesh meat, to cousten men that set us on worke, and to make us poore people hatefull to God and man. For he careth
not

*Covetousnes
provoketh to
Theft.*

not (my Lord) so as he may not be charged any way what we doe, or what becommeth of us.

And yet to make up the height of unmercifulnes, he will be the first, if we of meer extream need do amisse, that will cry out against us and pursue us to death. This hath ever been his course hitherto, (my Lord) consider rightly of us, and pittie our case, I beseech you good my Lord.

Poverty, thy case indeed is to be pittied: *Fury* you have heard the *Evidence* of all, what say you of the prisoner at the Barre, is hee guilty or not guilty?

Fury, Guilty my Lord.

Covetousnesse, Thou hast heard what all these witnesses have laid to thy charge, and

and spoken against thee, what canst thou say for thy selfe, why sentence upon these honest mens verdict should not be pronounced against thee?

My Lord, I stand for my life, let it please you with patience to heare mee: and first touching this impatient ingratefull out-crying fellow *Poverty*, it was not I my Lord, when he was wealthy, but his then daily and onely Companions, *Sloth*, *Carelesnesse*, *Prodigality*, *Goodfellowship*, *Go gay*, *Good cheare*, *Wantonnesse*, *Improvvidence*, *Little worke*, and *Many mouthes*, which (my Lord) cast him into a Consumption, and like Canker-worms consumed him quickly. I confesse he came to me often to borrow, but when I saw his vaine courses of expence,

*Covetousnes
plea against
Poverty.*

*What makes
men poore.*

*Excuses of
the Covetous
in lending.*

pence, I was very loth to lend to him, but that he so earnestly intreated mee, even with teares in his eyes, oftentimes protesting, that I should greatly pleasure him, yea and save him and his estate from ruine, if I would doe him that kindnesse to lend him in his need.

Thus (my Lord) was I moved and drawn on to lend him according to the Statute, onely I took good security, because I perceived him to be wastefull. Advantage I never took, but onely when I saw that hee was an idle fellow and carelesse, and would never keepe day, then I would only threaten him to terrifie him, (my Lord) and if he then brought any kindnesse to my wife, it is more than

than I know of, and more
than I deſire of him.

Sometimes he would offer
to ſell me the land morgaged
to mee, when hee could not
pay, and told me that of ne-
ceſſity he muſt ſell it, and if I
would not, another ſhould
buy it. Then I thought my
ſelfe as worthy to have it as
any other in all reaſon.

For my threatening of him
and his company, when they
went a begging: true it is, be-
cauſe I ſaw, that as they had
conſumed themſelves, they
thought to relie on me; and
ſo in like ſort have eaten
me up too: for idly had they
lived, and worke they neither
could nor would. And wher-
as they accuſe me that I com-
pelled them to ſteale, herein
they very much wrong mee
(my

In buying.

*In not gi-
ving.*

(my Lord) for it was their
Love to live idly, and their
Pinching neceſſitie, which led
 and inforced them to fall to
 thieving and ſtealing, and not
 I my Lord.

In depopula-
 ting towns.

Touching their *Landlords*
 depopulating of the *Towne of*
Wealth, they their own ſelves
 were the very cauſe thereof,
 for that worthy Knight and
 my kinfman, Sir *Worldly wiſe*
 when hee ſaw how ſome by
 ſuits of Law, others by drun-
 kenneſſe and riot, others by
 pride and idleneſſe did waſte
 their eſtates, ſo as they were
 neither able to till their land,
 nor to ſtocke their grounds,
 he brought their eſtates, one
 after another, and ſo left them
 to buy or hire for them-
 ſelves elſewhere. And when
 thus they had remooved
 them

themselves, hee sought the welfare of the *Common Weale*, which was to hold up cloathing (my Lord) the chiefeſt meanes here to ſet the poore on worke, which cannot be without wooll, and woo'l cannot be had without flocks of ſheep.

If this worthy Knight, and good *Common* wealths man tooke any advice of mee, it was for publike good. Good my Lord, conſider that *Pover-ty* is impatient, ever complaining, and very unthankfull to his beſt friends, if they do not alwayes ſupply his wants.

You know this (my Lord) to be true, and all the Worſhipfull Juſtices of the Bench.

Touching Maſter *Church* his accuſation; unworthily doth he lay the faults on me
for

*Pretence of
publike good.*

*His answer
to Maſter
Church.*

*What makes
Ministers to
run so for
livings.*

*Who makes
Ministers so
negligent.*

*His own
to Master
Church.*

for when any doe ride post for Benefices when they bee fallen, they are set on (my Lord) by *Perking Pride*, sometime by *Neighbour-need*, and all of them by *Master Haste*, to get the living, and by *Master Feare* to come short of it. It was never that made them offer such summs of moneys to Patrons, (for it is my manner to advise my friends to be ever sparing of their purses:) but it was their over forward friend, *Master Hope-to prevaile* that counselled them to make such proffers.

I am not (my Lord) the cause of any Ministers negligence in his *Function*, but a couple of base loytering fellows dwelling with such Ministers, commonly called (my

Lord

Lord) the Parsons man *Ease*
and *Idle*, by whom such Mini-
sters are too much led.

If the people profit not
under those that bee paine-
full Ministers (my Lord) the
fault is not through mee, but
the fault is in in-bred *Ignorance*,
Dulnesse, *Old-man*, *Mis-
stresse Heart*, and *Wilfull Will*
herman, and *Maides* hating
to bee reformed, *Dislike of*
Teachers either for the per-
son or Doctrine. *Want of love*
of the Truth, *Contentednesse to*
live and die in Ignorance, and
the very *Devill himselfe* (my
Lord) their utter enemy.
These ought to beare the
blame (my Lord) and not I.

For Master *Common-
Weale* (my Lord) I marvell
that hee should thus abuse

K me,

*Who hinders
people from
profiting un-
der the word*

*Psal. 50.
1 King. 2.
Josh. 6.
Mat. 13.*

*Answer to
Common-
Weale.*

me, and wrong me, for (my Lord) he knows well, that I have many wayes enriched such as belong unto him: his cunning *Merchants* in trading, and his crafty *Lawyers* in pleading. I have holpen many a mean man to a great estate, and many a base birth to be counted of the *Gentry*. Forward have I been to help all sorts of every estate, of every profession, and of every trade and course of life, and must I now be questioned for my life?

*Answer to
Houſhold.*

Concerning *Maſter Houſhold*, he hath no reaſon of all others to blame me, for I taught him how to be wary in his houſe-keeping, how to manage his eſtate for his beſt thrift, how to advantage himſelf in buying and ſelling *Corne* and *Cattell*,

Cattell, how to let and set,
and hire grounds to graze and
fat cattell, and (my Lord)
I ever sought his profit in all
my courses. He hath no cause
thus to accuse mee to your
Lordship. He had never got-
ten up to have maintained so
great a Family, but by me. I
raised his Father from a base
Cottage to be a Free-holder,
and so himselfe to be Master
of a great Family and hous-
hold. If any such evils have
happened under him, as hee
complaineth of, let him ac-
cuse *Vnnaturalnesse*, *Impai-
ence*, *Vnruly Passions*, and such
like make-bates, and withall
the *Suggestions of Satan*, which
doe set men on such mis-
chiefes, and not mee (my
Lord.)

For Master Neighbour-hood,

K 2 he

*What makes
debate in a
family.*

*Answer to
Neighbour-
hood.*

pence, I was very loth to lend to him, but that he so earnestly intreated mee, even with teares in his eyes, oftentimes protesting, that I should greatly pleasure him, yea and save him and his estate from ruine, if I would doe him that kindnesse to lend him in his need.

Thus (my Lord) was I moved and drawn on to lend him according to the Statute, onely I took good security, because I perceived him to be wastefull. Advantage I never took, but onely when I saw that hee was an idle fellow and carelesse, and would never keepe day, then I would only threaten him to terrifie him, (my Lord) and if he then brought any kindnesse to my wife, it is more
than

than I know of, and more
than I desire of him.

Sometimes he would offer
to sell me the land morgaged
to mee, when hee could not
pay, and told me that of ne-
cessity he must sell it, and if I
would not, another should
buy it. Then I thought my
selfe as worthy to have it as
any other in all reason.

For my threatening of him
and his company, when they
went a begging: true it is, be-
cause I saw, that as they had
consumed themselves, they
thought to relie on me, and
so in like sort have eaten
me up too: for idly had they
lived, and work they neither
could nor would. And wher-
as they accuse me that I com-
pelled them to steale, herein
they very much wrong mee
(my

In buying.

*In not gi-
ving.*

(my Lord) for it was their *Love to live idly*, and their *Pinching necessitie*, which led and inforced them to fall to shifting and stealing, and not I my Lord.

In depopulating towns.

Touching their *Landlords* depopulating of the *Towne of Wealth*, they their own selves were the very cause thereof, for that worthy Knight and my kinsman, Sir *Worldly wise* when hee saw how some by suits of Law, others by drunkenesse and riot, others by pride and idlenesse did waite their estates, so as they were neither able to till their land, nor to stocke their grounds, he brought their estates, one after another, and so left them to buy or hire for themselves elsewhere. And when thus they had remooved them.

themselves , hee sought the welfare of the *Common Weale*, which was to hold up cloathing (my Lord) the chiefeſt meanes hereto ſet the poore on worke , which cannot be without wooll , and woo'l cannot be had without flocks of ſheep.

If this worthy Knight, and good Common wealths man tooke any advice of mee, it was for publike good. Good my Lord, conſider that *Pover-ty* is impatient, ever complaining, and very unthankfull to his beſt friends, if they do not alwayes ſupply his wants.

You know this (my Lord) to be true, and all the Worſhipfull Juſtices of the Bench.

Touching Maſter *Church* his accuſation ; unworthily doth he lay the faults on me for

*Pretence of
publike good.*

*His answer
to Maſter
Church.*

*What makes
Ministers to
run so for
livings.*

for when any doe ride post so for Benefices when they bee fallen, they are set on (my Lord) by *Perking Pride*, sometime by *Neighbour-need*, and all of them by Master *Haste*, to get the living, and by Master *Feare* to come short of it. It was never I that made them offer such summs of moneys to Patrons, (for it is my manner to advise my friends to be ever sparing of their purses:) but it was their over forward friend, Master *Hope-to prevaile* that counselled them to make such proffers.

*Who makes
Ministers so
negligent.*

I am not (my Lord) the cause of any Ministers negligence in his *Function*, but a couple of base loytering fellows dwelling with such Ministers, commonly called (my Lord)

Lord) the Parsons man *Ease* and *Idle*, by whom such Ministers are too much led.

If the people profit not under those that bee painefull Ministers (my Lord) the fault is not through mee, but the fault is in in-bred *Ignorance*, *Dulnesse*, *Old-man*, *Mistresse Heart*, and *Wilfull Will* her man, and *Maides* hating to bee reformed, *Dislike of Teachers* either for the person or Doctrine. *Want of love of the Truth*, *Contentednesse to live and die in Ignorance*, and the very *Devill himselfe* (my Lord) their utter enemy. These ought to beare the blame (my Lord) and not I.

For Master *Common-Weale* (my Lord) I marvell that hee should thus abuse
K me,

Who hinders people from profiting under the word

*Psal. 50.
1 King. 2.
Josh. 6.
Mat. 13.*

Answer to Common-Weale.

me, and wrong me, for (my Lord) he knows well, that I have many wayes enriched such as belong unto him: his cunning *Merchants* in trading, and his crafty *Lawyers* in pleading. I have holpen many a mean man to a great estate, and many a base birth to be counted of the *Gentry*. Forward have I been to help all sorts of every estate, of every profession, and of every trade and course of life, and must I now be questioned for my life?

*Answer to
Household.*

Concerning *Master Household*, he hath no reason of all others to blame me, for I taught him how to be wary in his house-keeping, how to manage his estate for his best thrift, how to advantage himself in buying and selling *Corne* and *Cattell*,

Cattell, how to let and set,
and hire grounds to graze and
fat cattell, and (my Lord)
I ever sought his profit in all
my courses. He hath no cause
thus to accuse mee to your
Lordship. He had never gotten
up to have maintained so
great a Family, but by me. I
raised his Father from a base
Cottage to be a Free-holder,
and so himselfe to be Master
of a great Family and household.
If any such evils have
happened under him, as hee
complaineth of, let him accuse
Vnnaturalnesse, *Impatience*,
Vnruly Passions, and such
like make-bates, and withall
the *Suggestions of Satan*, which
doe set men on such mischiefs,
and not mee (my Lord.)

For Master Neighbour-hood,

K 2 he

*What makes
debate in a
family.*

*Answer to
Neighbour-
hood.*

Bad society.

he may of all other bee ashamed to accuse me so, because hee hath lived much better and nothing worse by mee (my Lord) for I caused to bee removed from him and his neighbours , in their often and idle meetings (which they pleased to call *Good-fellowship*) a Company of very Unthrifts, *Waste, Ryot , Prodigality , Drunkenesse , Gluttony , Idlenesse , Carelesnesse , Needlesse Expence ,* and a rout of very Rascals, with reverence bee it spoken (my Lord) I taught him and all such as hee is , a better way to live , and a more thriving course , to looke diligently to their estates , and to take good courses , to save , to get , and to increase their meanes. As
first

first having abandoned such lewd company before named, in the next place, I advise them to put away their bad men-servants, *Slack* and *Glothfull*, *Carelesse* and *Wastefull*, *Gor-belly* and *Tos-Pot*, *Weake* and *Way-ward*, *Love-bed* and *Drowsie*, *Light-finger* and *Lurching*, *Gamester* and *Goe-Gay*, *Slip-string* and *Wanderer*, *Scape-thrift* and *Spendall*, and such like unprofitable Hindes. And withall to rid themselves in like manner, all of their bad Maide-servants, such as these. *Pranker* and *Prattle*, *Wanton* and *Love-sicke*, *Sleepie* and *Slugge*, *Sweet-lip* and *Daintie*, *Gadding* and *Forgetfull*, *Greene-sicknesse* and *Tender*, *Drivell* and *Slut*, also and above all the

Bad Men-servants.

Bad Maid-servants.

Chare women, and her daughters *Pocketing* and *Filch*, with all their fellows.

*Thrifty man
servants.*

And in stead of these (my Lord) I commended unto them a company of Men-servants worth entertainment, all one mans children, the sonnes of mine honest Neighbour *Good husbandry*; as *Care* and *Forecast*, *Makefast* and *Warry*, *Thrifty* and *Pinch*, *Advantage* and *Holdfast*, *Cunning* and *Catch*, *Watchfull* and *toile-some*, *Homely fare* and *Meane-clad*, *Clouted Shooe* and *Patch*, *Up betimes* and *Labour*, *Last up* and *Trustie*, *Getting* and *Lockfast*, *Spend little* and *Get-much*, *Take time* and *Loss nought*, *Debtlesse* and *Gaine*, with such other profitable servants.

And because I knew that
Maid

Maid servants answerable to them were as necessary, I advised the best I could to provide such also, the daughters of *Good housewifery*; as *Eager* and *Spare*, *Quicke* and *Nimble*, *Trusty* and *Timely* up, *Healthfull* and *Chaste*, *Ever doing*, and *Silent*, *Wittie* and *Pliant*, with other of the like nature helpfull to uphold a mans estate. By which good counsell of mine (my Lord) *Neighbourhood* liveth now richly, and not beggerly, *Need* knockes not daily at his doore, either to beg or borrow, as he was wont to doe.

Concerning the last man *Master Good worke* hee hath least cause of all other to complaine: for that same which hee pleaseth to call in me *Oppression*, *Vsury*, *Extorti-*

Profitable Maids.

Answer to Good-worke.

on, and what not, have built many a faire *Almes-house*; many a goodly *Hospitall* in the Land (my Lord) and have also given by *Will*, many a large legacie to the poore, and much to publike uses.

*Coveteousnes
a Romane
Catholique.*

My Lord, when I was a *Romane Catholique* in our Fore-fathers daies, none was then in more grace and favour with all the *Clergie* than my self. By mee the holy Father the Pope greatly increased his *Treasurie*, by my Counsels the *Pre-lates* gat up to such an infinite wealth, and to such glorious dignities: by mee (they making Religion a cloake for mee to put on) they got such stately houses for their dwellings, and for the

the variety of their orders,
built in the best places of every Nation, and such yearly Revenues as did exceed for their certaine maintenance.

Good my Lord let it please your Lordship to thinke better of me, than these men procured for witnessses have been suggested, for falsely have they spoken against mee. Good my Lord, good my Lord, doe me right I beseech you.

Stand up, stand up Fellow,
I have heard with patience these thy verball Apologies: thy subtrill shiftes to acquit thy selfe, thy faire shewes to winne thee credit, if it were possible thereby to procure thine owne release But know, that yet for all

K 5 that

*Judges
speech.*

that thou hast said the inditement against thee standeth firme, and the Evidence against thee is good, which here my brethren the Kings Sergeant, and the Kings Attourney, and these worthy Gentlemen; Justices of this County likewise affirm.

It is very true which your Lordship saith.

Good (my Lord) before you pronounce sentence against me, as you be a righteous Judge, heare me, but this once more.

What hast thou to say yet for thy selfe?

My Lord, I am indited by a wrong name, my name (my Lord) is *Thrift*, and not *Covetousnesse*, as all this while my Adversaries have born your Lordship in hand.

Then

*Covetousnesse
would finde
an error in
the indite-
ment.*

Then the Judge asked Justice *Sapience* where his examination was? The Justices Clerke called *Experience*, brought it forth and read it; in which his name was found to bee *Covetousnesse*, and that by the witnessses of his neighbours, to whom he was very well known.

Fellow saith the Judge, why dost thou deny thy name?

My Lord, I do not deny it, for my name is *Thrift*; but when I got up some wealth, the envy of my neighbours gave mee this other nickname: and so common it grew, by their so often calling mee, as I lost my other name among them. But there are divers of my honest neighbours which love mee, and are glad of my welfare, they

*The Covetous will be
only belld
thrifty.*

they have told mee, that my name formerly was *Thrift*, and they doe assure me that I am untruely called *Covetousnesse*.

Then saith the Judge, who be these, and what are their names?

Who they be
that call Co-
vetousnesse
only Thrift.

My Lord, one is *Master Faire-speech*, a loving kinde man: and another is *Master Soothing* his kinsman, both of them my familiar friends: whom I have often invited and welcomed to my house. Also many other of my good neighbours doe affirme as much to mee, as my neighbour *Needy*, *Retainer*, *Dependant*, *Workeman*, *Hireling*, *Tenant*, *Feare-man*, *Faintheart*, *Loath to offend*, *Ciawback*, and *Fawning*; for though some of these be but poore men; Yet

I

I have ever known them all
to bee so honest, that they
have hated to flatter mee.
There are besides these (my
Lord) other very substan-
tiall Gentlemen, as *Master*
Lucre, *Master Bribery*, *Master*
Oppression, *Master Hard dea-*
ling, *Master Scrape good*, *Ma-*
ster Niggard, *Master Pinch*
poore, *Master Extortion*,
Master Base minde, *Master*
Chnbrich, *Master Vsurie*,
Master Hard heart, *Master*
Love good, *Master Suckin-*
game, and *Master Gripe-*
hard, all these (my Lord)
and other moe of my
good friends, have much
marvelled, that I would
suffer my selfe to bee so
falsely called *Covetousnesse*,
by these my Accusers, my
ever hatefull and malici-

ous.

*Enemies to
Covetousnes.*

*What the Co-
vetous may
doe.*

ous enemies, such as is *Master Pittie*, *Master Reliefe*, *Master Liberality*, *Master Bounty*, *Master Hospitality*, with certaine lewd companions, such as *Carelesse* and *Wastefull*, *Pride* and *Prodigality*, *Idle*, and *Bellikeare*, with the like haters of my thriving and provident courses: for I have heard some Preachers say, that he which provideth not for his family is worse than an Infidell: and would be I loth to be held such an one, that am a Christian man. And my Lord) if it please you to heare me, and also to beleieve me, I have ever hated Covetousnesse: for I keep my Church, I say daily my prayers, and now & then, as I may attend it, I heare Preachers, yea such as bee held of the nicer cur,
ever

ever railing against the Covetous. I have been Patron of many a good Benefice, and have ever given them freely; and if it hapned that I reserved out of them any Tithes; it was then upon my Chaplens thankfulnesse, and only upon an honest composition. I have given almes now and then, I have not been altogether so straight handed to the poore, when I sold or let any thing, as often as I did, the price set upon the same ever was so reasonable (as my *Stewards* and *Bayliffes* told me, for I trusted them) that if one would not give the money, another would. If in house-keeping I have beene any whit sparing, it was only warinesse to avoid Riot, Excesse, Drunkennesse and Gluttony,

*Covetousnes
hath faire
pretences.*

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way
way

tonie, which every honest
 man hateth. If the poor (so
 many as came) were not all
 relieved, it was for that I saw
 beggers to encrease thereby,
 and so I may doe more harme
 than good by my almes; for
 while some came from farre,
 for an almes or a penny, they
 might have earned at home
 in that time perhaps two
 pence, yea a groat sometimes,
 making their going and
 coming a whole daies la-
 bour. I gathered (my Lord)
 what I have gotten, by Gods
 blessing, and great paines ta-
 king, for present and for fu-
 ture maintenance of my self
 my wife and children after
 mee, and I meant withall,
 when I died, to have given
 something to the Church,
 something to the poore, and

reward to a Preacher, to
Preach my funerall Sermon,
and somewhat more, perhaps
to other good uses.

Good my Lord, I beseech
you consider of mee, I have
ever had a good minde to
wrong no man, but onely
have striven carefully and
honestly to thrive in this hard
world: and if all my courses
be never so strictly observed,
they will onely prove me to
be *Thrift*, (which is my right
name) and not *Covetousnesse*:
It hath been my ill happe,
though I have done good
deeds, to be very wrongfully
abused, either by such as have
envied my good prosperity:
or by some railing Tenants,
or by some bordering neigh-
bours that cannot buy of me,
how, when, and what they
list,

*The Cove-
teous will
justifiethem-
selves.*

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tonie, which every honest
 man hateth. If the poor (so
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bours that cannot buy of me,
how, when, and what they
list,

*The Cove-
teous will
justifiethem-
selves.*

liſt, at their own prices: or by ſome unthankfull perſons not ſatiſfied according to their humours, though rewarded above their deſerts. Good my Lord, be good unto me, and be not carried away with the words of my malicious envious Accuſers.

Fellow (ſaith the Judge) but that I onely ſit to judge, and not to be thy accuſer, I could tell thee: *First*, that thoſe thou haſt before named, to prove thee to be *Thrift*, and not *Coveteouſneſſe*, are either flatterers, or fearfull to diſpleaſe thee, or wretched men, companions in evill like thy ſelf: And therefore their witneſſe is nothing worth: *Next*, that all thou haſt alleaged concerning thy Religion, thy almes-deeds, thy houſe keeping and the

One may be
covetous and
yet do many
commendable
things.

the rest, do not clear thee of *Covetousnesse*; for the Scribes and Pharisees would pay Tithes, fast weekely, make many and long prayers, yea they heard *John Baptist* a severe Reprover of sinne, and *Christ Jesus* too, who sharply reprehended them: They would give almes, adorne sepulchers, and do many things which thou dost come farre short of, and yet were they very coveteous. The young man that came to *Christ*, and stood upon his well doing towards all men, and that from his youth up: yet was hee a Mamonist, and trusted in his riches. There were certaine Jewes as one Prophet telleth us, who would heare Sermons, seem to delight therein, shew love to their Teachers

Mat. 6.
Mat. 23.

Luk. 16. 14.

Mat. 29.
Mark. 10.
24.

Ezek. 33.
30, 32.

chers in word , and ſpeake to others to go and hear them, yet their hearts followed after their covetouſneſſe. In a word, the carriage of thy own ſpeech uttered in thy owne praises , ſavourerh ſtrongly of Covetouſneſſe. But as I ſaid, I will not bee both an Accuſer and thy Judge: wee will heare witneſſes for the King in this point alſo: call in witneſſes.

Then the Clerke willeth the Cryer to call in one *Maſter Prooſe* , and one *Maſter Signes*.

Maſter Prooſe and *Maſter Signes* come into the Court, to give Evidence againſt the priſoner at the Barre , or elſe you forfeit your Recognizances , *Vous aves Maſter Prooſe*

Prooffe, and *Master Signes*.

Master Prooffe stand up to the Barre, that my Lord may heare you : Give roome there.

Then saith the Judge , *Master Prooffe* looke upon the Prisoner , do you know him ?

Yea (my Lord) I have known him from a childe : his name is *Covetousnesse*.

But he denieth it now, saith the Judge , and calls himselte *Thrift*.

My Lord , hee of late is growne ashamed of his name, but neither is , nor ever was ashamed, either of the nature or practice of *Covetousnesse*, as I and *Master Signes* here doe well know , and are able to make good against him.

Then

Then you hold not his name to be *Thrift*.

No verily (my Lord) though he hath pretended it, to cover his odious, though very true name; yet it is not to be denied (my Lord) but that one *Thrift* dwelt where he now dwelleth, and indeed, he is a slip of *Thrift*, and thus it was.

Thrift turned basely covetous and how.

This *Master Thrift*, was once Steward to three worshipfull Gentlemen, *Master Liberality*, *Master Bounty*, and *Master Hospitality*, and carried himself very commendably in their services, and afterwards for himself, when hee came to be an house-keeper, untill he fell in acquaintance with a very pestilent subtile base Pettifogger, who gave him such bad counsell,

The Devil.

as unhappily brought him to fall into familiarity with one *Distrust*, and suddenly to marry a daughter of his called *Not content*. Through this his unhappy Father in law ever urging, and his unquiet wives sollicitation, he was much altered in his nature & condition from that which he was before. Of this woman *Not content* hee had divers children, among the rest, *Care*, *Feare*, *Spare*, *Hard fare*, *Toile-some*, and withall, one called *Gaine*: Those former Sonnes were foure, sad, lumpish, forward, and very unquiet: But this lad *Gaine* was a pleasant youth, and often made his Parents very merry and therefore though they neglected not the other, yet their chiefest delight was set upon this.

This

*The pedigree
of Covetous-
nes, shewing
the true
prooffe there-
of, in whom-
soever it is.*

This Sonne they so cockered and made so much of, as they suffered him to set his love upon one *Coveting*, a very harlot, and withall the base daughter of *Desire*, upon which filthy harlotry he begot this fellow *Covetousnesse*, the prisoner now at the bar: who when he was but a very babe, so continually lay sucking at his mother *Covetings* breasts, as shee had not milke enough for him, and therefore with her husband *Gaines* consent, shee put him to be nursed, and nourished up of one *Greedy*, the wife of *Money-love*; Now so it fell out, that these two, had a daughter called *Hope to encrease*, to which hee at ripe years was married, who between themselves, as also by the helpe of
their

their Parents, on both sides
of his Parents, *Gain* and *Coveting*; and of her Parents,
Greedy and *Money-love*, they
did grow rich and very great.
And so insatiable hath hee
been ever in getting, as hee
justly deserveth to be called
Covetousnesse his very true and
proper name. And this is that
which I have to say (my
Lord) and I hope it may
give the Jury satisfaction, that
hee is not indited by a false
name.

If you have spoken *Master
Prooffe*, then Cryer call in *Ma-
ster Signes*, saith the Judge.

Master Signes, saith the Cri-
er, stand up to the Barre.

Then the Judge asked him,
if he knew the prisoner?

My Lord, saith he, I have
knowne this man of a long
L time

time, his name is *Covetousnesse*: He was so born, and brought up as *Master Proesse* hath witnessed to your Lordship, and to the Jury.

But (saith the Judge) you have heard him deny that this is his name, what evident tokens can you therefore decipher him by, that the Jury may know him to be the very man?

Pro. 28. 11.

My Lord, though I know him to be blinded with *Self-love*, and with an over good conceit of himselfe, as rich men commonly bee, so saith *Salomon*, as also that he is flattered by such, as he himselfe hath named to your Lordship, that hee will never beleeve what I shall say; yet will I deliver undoubted tokens to the Jury for them to know assuredly,

*Signes of a
Covetous
Person.*

surely, that hee is the very man, according to his name; a right Mamonist. For my Lord he cannot deny that hee was ever content with his estate, *Heb 13. 5.* but through the love of money, which he coveteth after, he hath laboured and made haste to be rich, *1 Tim. 6. v. 9. Prov. 23. v. 4. Prov. 28. 20.* and never would be satisfied, *Eccles 5. 6, 10.* nor have enough, *Isai. 56. 11.* For as riches encreased, so hee set his heart upon them, *Psal. 62. 10.* His chiefest joy was because his wealth was great, & because his hand had gotten much, *Iob 31. 25.* he hath received silver, rather than instruction, and gold rather than knowledge, *Prov. 8. 19.* His trust was in his riches, *Prov. 11. 20. Iere. 48. 7* His
L 2 wealth

wealth was his strong City,
Pro. 10. 15. and as a high wall
 in his conceit, *Prov. 18. 11.*
 Greedie hath hee been of
 gaine, and through his gree-
 dineffe, hath he troubled his
 own house, *Prov. 5. 27.* By
 chiding, chafing, turmoiling,
 pinching fare, and such like
 means; Hee hath encreased
 his estate by unjust gaine and
 oppression, *Pro. 28. 8.* and *22.*
16. Gifts hee hath loved and
 received, *Pro. 29. 4.* *Isa. 1. 23.*
 In his abundance hee hath
 not had power given him to
 live plentifully, *Eccles. 6. 2.*
 but hath spared more than
 needeth, *Prov. 11. 24.* He hath
 eaten upon other mens la-
 bours, *Isai. 3. v. 14.* and his
 Neighbours labours he hath
 used without recompence.
Ier. 22. 13. for he alwaies only
 looked

looked to his own waies, and
to his own gaine, *Isai. 56. 11.*
Studying to joyn house to
house, and field to field, that
hee might bee alone, *Isai. 5.*
v. 8. He hath built houles by
unrighteousnesse and wrong,
Ierem. 22. ver. 13. Hee hath
made dishonest gain, *Ezek. 22.*
v. 13. 24. And gotten gree-
dily by extortion, *Ezek. 22.*
v. 12. His eyes and his heart
were onely for covetousnesse,
Ier. 22. v. 17. Besides all these
(my Lord) hee hath suffered
the cares of this world, and
deceitfulnesse of riches to
choake the Word of God,
that it hath been without fruit
in him, *Matt. 13. v. 22.* Hee
never devised liberall things,
Isai. 32. 8. not to despise the
gaine of deceits, *Isai. 32. v. 8.*
Any proposition tending to

Matt. 19.

cost was ever displeasing to him, and like the young man in the Gospel would hee goe away heavily: as one grieved to part with his goods. As an *Ahab* hee never could see a *Naboths* vineyard lying commodiously for him, but hee eagerly gaped after it. If hee gave to the poor, and to good uses, it was of necessity, not freely, 2 *Cor.* 9. 5. sparingly, and not bountifully, nor cheerefully, and of a willing minde, pleading not to be so rich as men took him to bee, *Prov.* 13. 7.

When doth
a man bate
Covetous-
nesse.

And whereas this man saith, that he hath ever hated Covetousnesse, (as indeed hee ought to have done) *Prov* 28. v. 16. Surely if he had, then would hee (my Lord) with *David* (one that bestowed infinite

infinite treasures to holy uses) have prayed against the Covetousnesse of his own heart, *Psal.* 119. 25. He would have been more liberall, more bountifull, more given to hospitality, and more ready to good works, than he hath been hitherto. He would be like *Cornelius* giving much alms, *Act.* 10. My Lord, I have known him to watch opportunity to get advantages both of rich and poore: It Master *Liberality*, *Bounty*, *Hospitality*, *Good-work*, *Church*, or *Common-weale*, did ever imploy him, hee then would make gaine of them all to himselfe: Where hee found any good fellowes for his turne, as *Waste*, *Prodigality*, *Pride*, *Idle*, *Needy*, or *Simple*, as long as they had any

L 4 thing,

thing, he would speake kindly to them, offer to lend them upon pawnes or Morgages, till hee had undone them, which hee that hateth Covetousnesse would never have done.

To be short (my Lord) all the witnesses produced already, with the just complaint of poore *Poverty*, proclaime his name to bee *Covetousnesse*, yea (as your Lordship hath well observed) his own speeches and practices, cry shame against him.

Would a man hating Covetousnesse commend the practice of Sir *Worldly wise* as he hath done?

Would he commend, and entertaine his service, *Cunning* and *Catch*, *Advantage* and *Holdfast*, *Rack-rent* and
Over

*The cruelty
and basenes
of covetous-
nesse.*

Over-reach, *Make much* and *Pinch-hard*, *Spare-purse* & *Niggard*, *Hard-fare* & *Churle*, *Cold-welcome* and *Wish-rid*; *Scarce-drinke* and *Farewell*; with a company of base *Hang-bies*, such as these, *Slip-thrift* and *Poore-wage*, *Lack-meanes* and *Loyterer*, *Tag*, and *Rag*, with *So-live* and *Or-begon*. If *Covetousnesse* did not overway him, hee would surely abandon all such contemptible companions, which are ever a disgrace to *Liberality*, *Bounty*, and *Hospitality*, such fellows as these afore-named, they scorne to have abiding in their mansions.

I have been (my Lord) somewhat too long I feare me, but I hope, I have satisfied your Lordship and the Jury: and spoken but that which is truth.

L 5

Master

Master Signes , (saith the Judge) you and *Master Prooffe* have performed the parts of honest men.

Sirra, sirra, thou that hast so impudently denied thy name, here before the face of thy Countrey : being so clearely proved against thee every way, what canst thou yet allege for thy self, that now the sentence of death should not be pronounced against thee ?

Good my Lord , a Psalme of mercy.

What canst thou , so notorious a Traytor to God , to his Church, to thy King, and to thy Countrey , now imagine to reape any benefit by thy Clergie ?

Good my Lord, I pray your Lordship of mercy , good my Lord.

Fellow

Fellow hold thy peace, and heare with patience thy just deserved judgement.

Covetousnesse, thou hast been indited by the name of *Covetousnesse* of all the foresaid Felonies, Cozenages, Oppressions and Murthers, and for the same thou hast been arraigned; thou hast pleaded not guilty, and hast put thy self upon thy tryall, and been found guilty, having no more to say for thy selfe, this is the Law.

Thou art to bee counted *Idolatry* before God, and also the root of all evill, and so damned a sin, as not to be named amongst Christians, and that such as by thee are made covetous, are to be abandoned of all good men, as of God they are abhorred, being

The sentence
against
covetousnes.
gainst Co.

Eph. 5. 3.

1 Cor. 5.

Psal. 10. 3.

Rom. 1. 19,

32.

Eph 5. 5.

Col. 3. 5, 6.

ing worthy of eternall death:
and have no inheriſtance in the
Kingdome of Chriſt and of
God, but upon them muſt
come the wrath of God, as
upon the children of diſobe-
dience. Thou art therefore as
a rotten member of the fleſh
to be mortified and cut off.

Maſter Sheriffe, doe Execu-
tion, which the *Vnder Sheriffe*
ſeeth performed.

Goaler, ſet *Papiſtry* to the
Barre.

Papiſtry, hold up thy hand.

Papiſtry, thou art here in-
dited by the name of *Papiſtry*,
of the City of *Rome*, in the
County of *Babylon*, that thou
being a baſtard Chriſtian, be-
gotten of Herieſie, Iudaisme,
Paganisme, haſt by violent
force and armes invaded the
territories of the Church of
God,

Papiſtry
indited.

God, and by *Spanish inquisition*, bloody *Massacres*, *stabbing*, *poysoning*, and *Killing of Kings*, *Gun-powder plots*, *Treasons*, *Rebellions*, and other *hellish practices*, usurped authority, and thrust upon Gods people their humane traditions, inventions, superstitions, wil-worship, Heresies, Jewish ceremonies, and Paganish Idolatry, to the damnation of many Christian soules, contrary to the peace of our Sovereigne Lord the King, his Crowne and Dignity, what saiest thou hereunto, art thou guilty, or not guilty?

Not guilty, my Lord.

By whom wilt thou bee tryed?

By God and the Countrey.

But (good my Lord) let me have another Jurie chosen, I doe

*Papistrics
petition.*

doe not except against the former Jury, *Faith, Love, Feare, Charity, Sincerity, Patience, Innocencie*, and the rest, but (my Lord) though they be honest men, and have well discharged themselves in their Verdict upon other Prisoners; yet have they not such judgement and understanding as others have, to discern of my cause, and the truth of the Evidence which shall bee brought against me.

Papistry, because neither thou nor any of thy *slanderos Favourites* may say, that thou hast been proceeded against rigorously and unjustly, without respect to the truth of the cause. I am content to call a new Jury, if here we can have so many as will make up the number.

I hum-

I humbly thanke you (my good Lord) God reward your Lordship for it.

Master Sheriffe, impannell a new *Jury* of very substanti- all men , the chiest you can finde , and fittest to goe upon this Prisoner now at the Bar.

My Lord , I supposed , that as he would crave , so from your Lordships uprightnesse he should obtain this favour , therefore have I prepared a full *Jury* to this purpose.

It was done wisely of you (*Master Sheriffe*) let them bee called.

Cryer, Call in the *Jury*.

1. Call *Common Principles*.

Vous aves *Common Principles*.

2. Call *Apostles Creed*, Vous aves *The Creed*.

3. Call *Second Commande- ment* , *Second Commandement* come in.

My

*A Jury a-
gainst Pa-
pistry.*

My Lord I cannot get in.
What's the matter?

My Lord (saith the Cryer)
the *Papists* keep him out.

Command to let him in.
Vous aves the *second commandement*.

4. Call *Pater noster*, Vous
aves *Pater noster*.

5. Call *Holy Scriptures*,
Vous aves *Holy Scriptures*.

6. Call the *Apocrypha*,
Vous aves *Apocrypha*.

7. Call *Councils*, Vous a-
ves *Councils*.

8. Call *Ancient Fathers* for
the first six hundred years af-
ter Christ, Vous aves *Ancient
Fathers*.

9. Call *Contradiction* among
themselves, Vous aves *Con-
tradiction*.

10. Call *Absurdity of Opinion*,
Vous aves *Absurdity of Opinion*.

11. Call

11. *Call Consent of their own men, Vous aves Consent.*

12 *Call Testimony of Martyrs, Vows aves Testimony of Martyrs.*

Count, saith the Clerke.

Then the Cryer bids them answer to their names.

Common Principles, one; Creed, two; Commandements, three; Pater noster, foure; Holy Scriptures, five; Apocrypha, six; Councils, seven; Fathers, eight; Contradiction, nine; Absurdity, ten; Consent of their own men, eleven; Testimony of Martyrs, twelve; Good men and true, stand together and heare your charge.

My Lord, here are some more summoned by Master Sheriffes authority.

Who be they Master Sheriffe?

Master

*By these
twelve
means Pa-
pistry may
be confuted.*

M. Law
and his Sons

Master *Law* with his Sons,
Civill, Canon, Common, and Mu-
nicipall.

Well, let them attend the
Court for the Kings service,
for use if need be.

Papistry, if thou canst justly
except against any, I give thee
leave to challenge any such of
the *Jury*.

Holy Scrip-
ture is by
Papistry
chiefly ex-
cepted a-
gainst.

For Papists
may bee con-
futed by
their own
translation.
See my Book
of Rhemes
against
Rome.

Good my Lord, onely one
of the *Jury* I except against.
which is *Holy Scriptures*, ex-
cept it be our own Translati-
on.

Well saith the Judge, I am
content it shall be so, let it bee
either *Momanius*, or the *Rhe-*
mist, or the *Vulgar Edition*:
wee desire a just proceeding
with all the indifferencie that
may be.

Then the *Cryer* calleth
aloud; If any man can give
Evidence,

Evidence, or can say any thing against the prisoner at the Barre, let him come in, for hee stands upon his deliverance.

Here is my Lord a worthy Gentleman Master *Verity*.

Master *Verity*, come neere, what can you say concerning the Prisoner at the Barre?

My Lord, this I am able to justifie. First, that hee hath been a *False-Teacher* from the beginning, fraught with error and heresies, teaching as the false Teachers did, such as be recorded in Scripture, if they were paralleld together, as the *Doctrine of Divels*, 1 Tim. 4. 1, 2. *Traditions and Commandements of mⁿ*, Mat. 15 v. 2. Mar. 7. 8. 9, 13. Coll. 2. 22. *Veniall sinnes*, Matt. 23. 16, 18. *Childrens neglect of Parents* for

Master *Verity*es evidence against *Papistry*.

Like false Teachers in *Doctrine*.

1.

Reader marke the doctrine of false Teachers of old and Papists now.

2.

3.

4.

- for Churches profit, as they pretended, Matt. 15. 5. Marke 7. 11. Superstitious observation in meats and holy daies. Matt. 15. 11. Coll. 2. 16. 21. laying heavy burthens upon the people, Luk. 11. v. 46. Fastification by workes, therewith troubling the Churches, Gal. 2. 18. & 3. 2. & 5. 4. 12. Voluntary Religion and Will-worship Coll. 2. v. 18. 23. The Warship of Angels, Coll. 2. 18. Carnall liberty, 2. Pet. 2. 19. Rev. 2. 15. 20. And Teaching for filthy Lucre, Tit. 2. 11. Thus are they, as were the False Teachers (as the Scriptures in the New Testament set them out) like in all these things.

How like they are (my Lord) to after Heretiques, learned *Whitaker* in his book *De Ecclesia*, in the first Question,

on, sheweth in many particulars.

Secondly, (my Lord) hee hath used the very same *Practices* which False Teachers have used: he doth to make way for his Doctrine, Worship and Advancement, even as they did. ^a They played the Hypocrites in outward humility, in *long prayers* and formes of Devotion, and so missed silly women. ^b They graced their Doctrine with shew of *Fore-Fathers*. ^c They took away the Key of Knowledge, and neither would enter into life, nor suffer others. ^d They told the people *old Wives Fables*, and told lyes in hypocrisie. ^e They used sleights and cunning craftinesse to deceive. ^f They boasted of their *learning*, using pro-

Like false Teachers in practices. Practice of false teachers.

^a Col. 2. 2.

23.

^b Tim. 3.

5, 6.

^c Pet. 2. 4.

^b Matt. 15.

2. & 7. 3.

ⁱ Pet. 1. 18.

^c Luk 11. 5.

^d 2 Tim. 4.

& 1 Tim.

4 7.

^e Eph. 4. 14.

^f 2 Tim. 4.

20.

s. 1 Thess. 1.

2.

Act. 15. 24

h Rev. 2. 20.

Nch. 6. 14.

i Matt. 7. 23

Deut. 13. 1,

2.

k Acts 17.

7 & 24. 5.

& 8. 13

& 25. 7.

2 Cor. 10.

10.

Act. 24. 5.

1 Joh. 8. 39.

Matt. 3. 9.

2 Cor. 11.

13. 22.

m Rom. 16.

18.

prophane, and vaine babbling and oppositions of Sciences, as they termed it. s They pretended *Revelations*, *Apostolicall Traditions*, and alleaged counterteit writings. h They had the *Propheticall women*, and deceiving Prophetesses. i They had their *Miracle workers*, Casters out of Divels, and Dreamers of Dreames. k They would slander mens persons, and the Doctrine of faithfull Teachers, and lay to their charge what they could not prove, speaking of them contemptuously, and railing on them. l They boasted to be the *true Church*, and that by *Succession* they were of the Fathers. m They would use faire and smoothing words, and teach with insinuating words, and did strive for excellencie

of speech of mans wisdom
to deceive. When they
could not prevaile by faire
meanes, then they would
suborne false witnesses: they
threatned, beat, *imprisoned*,
banished and *slew* the faithfull
Teache s and Christian Be-
lievers. They would *plot*
conspiracies to the shedding
of blood, and the Priests must
be acquainted herewith be-
fore hand to encourage them
hereto. They would make
open *insurrections*, and stirre
up great personages to take
part with them. And what re-
bellion, treasons, conspiracies,
insurrections and persecutions
this *Papistry* hath wrought
my Lord Bishop of *Chichester*
hath only discovered
to the world in his booke of
The *Living* for our delive-
rance

1 Cor 2. 4.
Act. 1. 18.
& 2. 1. &
6. 14. &
26. 10, 11.
& 30. 50.
& 12.
Rev. 2.

Act 13.
14.

Act 13.
50.

*Popish
Traytors,
Priests and
Iesuites Po-
pish Tray-
tors,
Laicks.*

rance from all these Traytors, *Morton, Sands, Parsons, Cam-
pian, Ballard, Watson, Clark,
Garnet, Priests and Jesuites:
Stukeley, Somerville, Tarogmor-
ton, Parry, Babington, and his
Company; Lupus, Tyrone,
Markam, Brooke, with others,
Piercy, Catesby, and all the
Gun-powder Plotters, Laicks.*
And this (my Lord) is not
what I could, but what I
thought sufficient to testifie
at this time, because I would
not be tedious.

M. Verity, by this you have
uttered it is easie to see how
this man hath followed, both
the false teachers in Doctrine,
and the enemies of the Gos-
pel in their practices. If there
be any more witnesses, let
them come forth.

Yes my Lord, here is Sir
Christianity. Sir

Sir *Christianity*, what is it that you have to say against this Prisoner at the Barre?

My Lord, I was commanded to bee here to day to give evidence what I know against this man, and this I am willing to doe for the service of my Sovereigne. This it is (my Lord) which I have to say, that this man with his Associates, hath in stead of Christian Religion, set up a service of Judaisme and Paganisme, which I am able to prove in a multitude of particulars: but because I am loath to bee tedious in my relation, I have brought here with mee *Three Bookes*, that the Jury may judge of all the particulars, or they may bee read before the Prisoner, if your Lordship shall be pleased to have it also.

M

What

Sir Christianity his evidence against Papistry.

How Papists are like the Gentiles. See Matt Hec on Re. xi. 2. from pag. 419 to 453.

What bookes Sir *Christia-*
nity?

3. *Bookes*;
1. *Three*
Conformi-
ties.

2. *De Ori-*
gine Papa-
tus.

3. *Raynolds*
& Hart.

My Lord, one is that, that is called *The three Conformities* set out lately. The other is, *De Origine Papatus*, set out by one Doctor *Morison*, and dedicated to his late Majesty: and our third is, our learned Countrey man Doctor *Raynolds* his *Conference with Hart*, never answered of any *Papist* to this day, who sheweth how the Popish service is like unto the Jewish in very many particulars, and wherein they bee more Heathenish, than Jewish.

I am content to have them read to spare your speech touching the Jewish service.

So having been read, the Judge yet wished Sir *Christi-*
nity to declare openly how
Pagan-

Pagan like Papists be, and as the Heathenish Idolaters in *Israel* and *Judab* were, and only out of the undoubted testimonies of Scripture, and the Apocrypha bookes, because these learned Authors had omitted it.

My Lord, I shall (saith Sir *Christianity*) performe this taske with as great brevity as I may: that this Prisoner (if it bee possible) may see how wickedly hee hath dealt with mens souls, to set up in stead of Gods Service, an Idolatrous, and Pagan-like Worship.

^a These Pagans set forth *God like a man.* ^b The Idolatrous Israelites had a *Queen of Heaven*: ^c they had *Images* of gold and silver, brasse, yron, wood, and stone, and some

M 2 of

Papists like Pagans in many things

^a Ro. 1.22.

^b Ier 7.18.

^c Dan. 9.4.

Isa 45.7.

& 44.10.

Ier 10.4.

Baruch 6.

45.

Deut. 7. 5.
 & 12. 3.
 2 King. 17.
 14.
 2 Chron.
 33. 7. 9.
 & 34. 4.
 Judg. 18.
 18.
 Ezek. 22.
 14, 15, 16,
 & 8 10.
 Numb. 33.
 62.

*Adorned
 Images.*

*Musick.
 Dancing.*

of clay: some molten, some carved and graven, some portrayed upon wals, and other *Pictures*. Some were like men, *Dan. 3. 1. 1 Sam. 5. 3, 4.* and some like women, *Act. 19. 27. 2 Maccab. 1. 13. 1 Sam. 31. 10.* some like beasts (like *S. George and the Dragon*) *Exod. 34. Wisdom. 11. 15.* They adorned them with silver and gold. *Ier. 10. 4.* and set *Crowns* upon some of their heads, covering them with costly garments, and of divers colours, *Deut. 7. 25. Heb. 2. 19. Baruch 6. 8, 9, 14, 15, 29, 39, 50, 55, 58. Ezek. 16. 18. Wisd. 13. 14.* carrying a Scepter in the hand, or a dagger; or an axe, *Baruch 6. 14, 15.* They set them up with great devotion and solemnity, with *musick* and melody, *Dan. 3. 3.* with *singing, dancing, & other delights,*

delights, *Exodus* 32. 5. They built *Temples* for these Images, *Joel* 3. 5. 2 *Macchab.* 1. 13. 15. *Baruch* 6. 18. which were the houses of their gods, *Judg.* 17. 4. 1 *Samuel* 3. 2. and called them Sanctuaries, *Isai.* 16. 12. They had *Chappels* for them, *Amos* 7. 12. Yea, they set them upon tops of hills, 1 *King.* 14. 23. 2 *King.* 17. 10. They had them in private houses, *Judges* 17. 4. 18. in chambers, *Ezek.* 8. 12. and in secret places, *Deutern.* 17. 15. they had their pleasant *Groves* planted, *Fer.* 17. 2. 1 *King.* 14. 23. and there also had their Images, 1 *King* 15. 13. 2 *Chron.* 15. 16. 2 *King* 17. 10. They had their *standing Pillars* and Images, as the Papists their *Crosses*, *Deut.* 12. 3. & 16. 22. 2 *Kin.* 17. 10. *Lev.* 16. 1. These

Temples.

Chappels.

Images every place.

Groves.

Standing Pillars as Crosses be.

*Ignorant
allured to
Idolatry.*

*Doted on
Images.*

*Prayed to
them,*

*Kiſſed them
Candles ſet
up before
them,
Vows, Pil-
grimage.*

were in the head of *Hig-
wayes and Streets of Cities* ;
Ezek. 16. 31. Ier. 11. 13. The
multitude were allured by the
gorgeous decking of them,
Wiſd. 14. 20. and 15. 5, 6. Yea,
they doted upon them, *Ezek.*
8. v. 10, 11. They worſhipped
them, bowed unto them, and
fell down before them. *Dan. 3.*
2. Iſa. 44. 7. Joſ. 23. 6. They
would liſt up their eyes unto
them, *Ezek. 33. 25.* Pray unto
them, *1 King. 18. 26. Hab. 2. 16.*
Iſa. 44. 17. Kiſſe them, *Hof. 1. 1.*
2. 2 King. 19. 8. ſet up Can-
dles before them. *Baruch 6. 19.*
Make Vows to them, *Baruch 6.*
v. 35. and goe on *Pilgrimage*
to ſome of them very farre,
Ier. 51. 44. expecting ſome mi-
raculous cure from the Image,
Baruch 6. 41. In entering into
their Temples they ſprinkled
them-

themselves with water, Altars they had of stone, *Isa. 65.*
 3. they used vain repetitions in their prayers, *Matth. 6. 7.*
 They measured their Religion, and goodnes thereof by plenty, *Fer. 44. 7.* They had their sacrificing Priests, *Act. 14. 13.* and they were shaven Priests, *Baruch, 6. 31, 32.* Sometimes they were of the basest of the people, *1 King. 12. 31.* whosoever would, might for money or for money worth, make himselfe a Priest, *1 King 12. 31. 2 Chron. 13. 9.* And some served for base wages, *Judg. 17.* They had their Concubines, *Baruch 6. 11. Hos. 4. 14.* Some of them would weare haire clothes and torment themselves, *1 King. 18. 26, 28. Zach. 13. 4.* and of a Devotion in a Will-worship macerate
 M 4 their

*Altars. Ser
numbers of
Prayers.*

*Sacrificing
Priests
Shaven.*

*Priests
Concubines.*

*Wearing of
haire-cloth.*

*Will-wor-
ship.*

*Taught for
hire.*

*Variety of
Musick
Holidayer.*

*Nunnes or
holy women*

*Severall
Protectors
for Coun-
tries.*

*Swear by
them.*

their bodies , punishing and not sparing their bodies , *Col. 2.23.* Their Teachers taught for hire, *Micb. 3. 11. 2 Pet. 2. 13, 15. Rev. 2. Tit. 1. 11.* For gifts, they would promise life and peace, *Ezek. 13. 22. Jer. 23 14. 17.* In their service they had variety of Musick, *Dan. 3.* Their set holydaies, *Exod. 32. 2 King. 13.* They had their holy women attending the Idol-service, *Ezek. 8. v. 14.* working for them , *13. 18. 2 King. 23. 7.* and prophecyng lyes, *Ezek. 13. 22.* and were great worshippers of the Queen of heaven , *Jer. 7. 18. & 44. 19.* They had also their severall gods for their severall Countries , as Papists have their Saints, *2 King. 17. 29 & 18. 34.* They would pray to these and swear by them, *Jer.*

5. 7. & 12. 16. Gen. 31. 5.
 1 King. 19. 2. 2 King. 17. 35.
 Zep. 1. 5. Some in Israel which
 fell to Heathenish Idolatry
 were like Church-papists; for
 they would worship idols. &
 yet go to Gods house & hear
 his Prophets, Jerem. 7. 8, 10.
 2 King. 17. 14. Ezek. 14. 3. 7.
 & 20. 1. 31. & 23. 29. When
 Idolatry was cast out of the
 Church (as we have done the
 Idolatry of Rome) the Idola-
 ters would condemne it as an
 ill act in them, and speake a-
 gainst the serving of God
 aright, as Papists doe against
 us, 2 King. 18. 22. They wor-
 shipped towards the East,
 Eze. 8. 16. They were very su-
 perstitious, Act. 19. They lived
 in very grosse ignorance of the
 truth, and in liberty of sin-
 ning, Isa. 44. 18, 19, & 45. 20.

M 5 Eph.

Some like to
 our Church-
 Papists.

They did
 speake a-
 gainst ser-
 ving of God
 after his
 word.

Worshipped
 God to the
 East.

Superstiti-
 ous.

Ignorant.

*How they
spent their
holy dayes.*

Revellings.

Stewes.

Conjurers.

Ex 7. 11.

Iia. 9. 13.

Lev. 19. 37

Ier 27. 9

Dan. 1. 4.

Deut 18.

Eccl 10. 4

Iia. 6. 2.

Dan. 2. 2.

Iia. 47. 13.

Act. 19. 17.

& 19. 19.

Eph. 4. 18, 19. Wisd, 14. 15, 16, 17. They worshipped they knew not what, John 4. 22. Their Festivals after their Idol-service they spent in eating, drinking, singing, dancing, Exod. 32. 6, 18, 19. They had their revellings and meetings, full of excess and ryot, 1 Pet. 4. 3. And would wonder at, and speake ill of such as would not be like them. They had Brothel houses, Ezek. 16. 24. 2 King 23. 7. 1 King 15. 12 13, & 14. 24, & 22, 26. They had amongst them Conjurers, Wizards, Charmers, Observers of times, Sooth sayers, Astrologers, Starre-gazers, and such like. To these the people resorted and consulted with, 2 King, 21. 6. 1 Samuel. 5. 2. 1 Chron. 10. 13. Hest. 3. 7. & 9. 24. Deut. 18. 14. Isa. 19. 3. & 47

12, 13. *Hos.* 4. 12. *Ezek.* 21. 21.
Ier. 8. 17. *Act* 8. 10. they sacrific-
 ed to Nets, and burnt incense to
 Dragges, *Hab.* 1. 16. They believed
 that some of their *Images* were approved
 of their great God *from heaven*,
Act. 15. 35. they were cruell and
 bloodily minded against all that were
 against their Idolatry, *Hos.* 10. 14. &
 13. 16. *2 King.* 21. 15, 16. *Iudg.*
 6. 30. *2 Chron.* 24. 18, 21. The
 Idolaters in Israel and Judah
 brought in the Heathen, as Gods
 plague upon them, to punish them
 for their Idolatry, *2 Chro.* 24. 23. &
 21. 16, 17. & 33. 11. & 30. 6, 10, 17. *1 Kin.*
 17, 18. as the *Papists* have brought
 the *Turks* upon the Christian world
 by their Imagery and Idolatry, *Revel.*
 9. They were stupid and with-
 out

They were
 bloudy
 minded.

Papistry the
 cause of
 Turkes pre-
 vailing.

*Sortiſh in
their Idola-
try, and ob-
ſtinate.*

out understanding in their Idol-making, and in ſetting them up to worſhip them, *Iſa.* 44. 14, 20. and ſo continued therein obſtinate as the Pa-piſts doe. And thus have I ſhewed what I can ſay (my Lord) touching the Heatheniſh Idolaters and their pra-ctiſes.

Your evidence is ſo cleare (*Sir Chriſtianity*) as hereby all may ſee how Pagan-like Pa-piſts bee in their Imagery, Priests and Temples. Is there any further evidence?

*Maſter At-
turney Ge-
nerall, his
evidence a-
gainſt Pa-
piſtry.
Papiſts are
guilty of
Treaſon.*

Then ſtands up *M. Attorney Generall*: and did prove him to be guilty of high Treason both againſt the perſon and the laws of his Sovereigne. My Lord (ſaith he) this fellow under pretence of Religion (for all muſt be covered with his

his shadow) hath set up another spirituall *Head* over the Church, besides Christ (even Antichrist his greatest enemy) as is sufficiently proved. He hath set up also *Mediators of Intercession* besides Christ: also in his rebellious pride of heart hee hath exalted *Mans Merit*, and made him a partie Saviour of himselfe, by satisfactory punishments, either here or in their feigned Purgatory. Thus is he a Rebelle and an Abettor of Rebels against Christ.

Againe, the Law of Christ (the holy Scriptures) he hath notoriously corrupted and abused many waies. 1. He maketh it *no perfect rule*. 2. Hee teacheth blasphemously that the *Originall is corrupt*, and so shaketh the faith of all such as rest

*They have
another
Head.*

*Another
Mediator.*

*How Pa-
pists doe
blasphe-
mously a-
buse the
Scripture
II. waies.*

1.

2.

3. rest on the Scriptures. 3. Hee hath added to them mans writings called *Apocrypha*, to make them *Canon* call. 4. Hee hath feigned a *Traditionall word*, and equalleth the same with the Scriptures. 5. Hee debarred for a long time the *translating* of Gods Word into a known tongue, to keep the people from the understanding thereof. 6 Being enforced at length tot anſlate it, he hath of purpose done it *corruptly*, and with many *uncouth* and *obſcure* words, hath hidden the truth ſtill, to keep the people in blindneſſe. 7. Yet this their ſo corrupt and obſcure Translation is not admitted *indifferently to all*, but to ſome, and to theſe under licence, for which they pay money. 8. Theſe parties, though they

they may read the Scriptures,
yet must it bee with the *Popes*
Spectacles, and may not see
farther than the false Teacher
pleaseth, nor conceive other-
wise of the sence than he sug-
gesteth, though the Text bee
never so cleare of it selfe.

9. They blasphemously pub-
lish that the Scriptures are a
Nose of waxe, a *de:d Letter*,
sawterly Inke, *dumbe Fudges*,
and a *blacke Gospel*, *Inkie Divi-*
nity, and may have one sence
one time, and another at ano-
ther time, according to the
Churches state and condition.

10. They set up a *corrupt Latin*
Translation, for as authentically
as the Originalls in the He-
brew and the Greek. 11. And
lastly, they brought into the
Church in stead of the holy
Bible a *Booke of Lyes* to bee
read.

9.

Canisius
in his Epist.
Leg. Babe.

10.

11.

read. Thus is the wicked wretch guilty of High-Treason against our Sovereign.

*Counterfeit
Sacraments.*

*Papistry not
to bee toller-
ated.*

Besides that, he hath counterfeited his Majesties broad Seale, inventing *New Sacraments*, never of Christs institution, and hath conspired and plotted the death of an innumerable multitude of his Majesties Subjects in a most cruell and bloody manner, my Lord, he is no way longer to be endured: for wee shall never bee at peace as long as he may have liberty to live, for he is a rank Traitor to our King and State, and underminer of Religion, and the true Church of Christ, and an enemy to our peace and welfare in the Common-Wealth.

Gentlemen (saith the Judge) you of the Jury have heard
Master

Master *Attorneys* witnesse, also what both Master *Verity*, and Sir *Christianity* have spoken against him: now that you have heard the evidence so fully, what say you touching the prisoner, is he guilty or no?

Then the Fore-man, in the name of all the rest, answereth Guilty my Lord.

Whereupon the Judge turneth to the Prisoner, and saith; *Papistry*, thou hearest what grievous iniquities, foule and filthy abominations, murders and massacres have been layed to thy charge; thou hast heard the *Verdict* of these so learned and well approved Gentlemen, chosen without all partiality to go upon thee. And they in their judgement, upon their consciences, have found

*Papistries
appeale.*

found thee guilty What canst thou say for thy self, that sentence of death should not bee pronounced against thee?

My Lord, the *Fury* assuredly is corrupted by some meanes or other, else would they never have found me guilty: for our learned men have cited many of these in my behalfe, and therefore I appeale from them to a *Generall Councell*, for the tryall of their honesty in this *Verdict*.

Upon this lewd surmise and brazen-faced accusation, all the *Fury* fell a murmuring, being much grieved to be taxed of faithlesnesse and perjury. The worshipfull Gentlemen the *Iustices* and Master *Sheriffe* began to speake in their behalfe, but the *Judge* standing up, stayd them and
made

made answer for them.

Papistry, to be brieſe with thee, thou art ſhameleſſly impudent to accuſe theſe worthy Gentlemen, for juſtly proceeding according to the cleare Evidence to thy face. For thy learned men, they have onely cited the names of ſome of theſe, but without their knowledge or conſent. Yea, many teſtimonies they bring under their names, which indeed are proved to be counterfeits, abuſing their unadviſed *Readers* in their unjuſt defence of thee. As for thy *appeale* to a *Generall Council*, it is but to ſet a good face upon an ill cauſe; for thou knoweſt that wee have long deſired a *Free Generall Council*, but not a gathering together like the lewd *Conventicle* of *Trent*. But

*The answer
to Papistries
appeale.*

But art thou not ashamed to conceit the bringing of these mens Verdict to the tryall? We must by them be tryed, & not they by us. By what canst thou try the *Principles of Religio*? wilt thou deny them? Mult *Fathers, Councels, Scriptures*, and all be brought under our judgements? Thou hadst no cause to tax the Jury; if any had been in fault, it should have been the witnesses: but canst thou tax *Verity* of lying, or *Christianity* of falshood? As for M. *Attorney*, his speech is no more than your own words, writings, and practice doe testifie.

Heare therefore thy Sentence, justly deserved before God and men.

Papistry, thou hast been indicted by the name of *Papistry*, of all

*A picture
of Papistry.*

all these former treasons, rebellious, conspiracies, gun-powder plots, murthers, massacres, falshood, heresies, Judaisme and Paganisme, and of that thy detestable Idolatry, and for the same, hast been arraigned, thou hast pleaded not guilty, hast put thy selfe upon the triall, & being found guilty, having no more to say for thy self, this the Law.

That thou the *Master of Iniquity*, with the old *Serpent*, called the *Devill*, or *Satan*, thy father, with thy lewd mother that great *Whore*, drunke with the blood of the Martyrs of Jesus, which sitteth upon a scarlet coloured beast, as also with that false prophet *the son of perdition*, thy guide and governour, shall bee cast alive where the Dragon is, into the
Lake

Papistry
condemned
to the pit of
bell.

2 Thes. 2. 7
Rev. 12. 9.
& 17. 3. 9.
& 10. 4. &
19. 20.

R. v. 14.
10. 11.

Lake of fire, burning with brimstone, there to be tormented with all the marked ones in the presence of the holy Angels, and in the presence of the Lambe, without rest day and night, the smoke of which torment shall ascend up for ever and for ever, without mercy or hope of redemption.

*The Court
breaketh up.*

After this sentence, there is made an *O yes*, and so the *Court* breaketh up, the *Judge* ariseth, the *Iustices* and *Gentlemen*, attended him, the *Sheriffe* with the *Vnder-Sheriffe* and his servants goe before with the sounding of a *Trumpet*, and so doe conduct him to his *lodging*, and there doe leave him with rest and peace.

Laus Deo.



THE CONTENTS

of this little Booke for
spirituall use, besides the
litterall delight in the
Allegorie.

In the first Part.

I.



*That which is most
hurtfull to man is
sinne, set out un-
der the name of a
notorious Malefactor, pag. 3.
to 9.*

*2 That God hath given to such
as he is, heavenly graces to watch
over their wayes, and to finde out
their sinnes, set out by Watch-
men, p. 9. to 12.*

*3 That God hath given us
helpes in his holy Word to finde
out and to know sin to bee sin, set
out*

The Contents.

out under the name of an Hue and Crie, p. 12. to 17.

4 That some people are so wickedly bent to sinne, that to hide their own sinfull courses, they become deadly Enemies to most excellent vertues: set out under the names of Master Out-side, Master Worldly-wile, and the rest, pag. 17. to 23.

5. That sinne escapeth often under the name and cloake, or habit of vertue; set out under the shifts, which theeves use to make, to escape the pursuers, page 23. to 25.

6 That sin hath many to favour it, and who chiefly they bee: set out under severall names, pag. 25. to 33.

7. That yet for all these shifts and these favorites, a godly man will in obedience to Gods Commandement search it out: set forth

forth under the Constables
Warrant from the Lord cheife
Iustice, page 33.

8. That to search out sin is re-
quired understanding, set out by
an officer, which hath authori-
ty to search, page 34.

9. That not every understand-
ing, but the understanding il-
luminate by grace, is that which
can finde out sin: set out by the
Deputy Constable, the Ty-
thingman, the Pety Constable
& cheife Constable, p. 34. to 40

10. That where such under-
standing is, there is a gracious
reformation: set out by the chief
Constables family, page 41.
to 44.

11. That this understanding,
to apprehend sin, needeth other
graces to assist it in his spiritual
search; set out by the name of
the Constables men-servants

N

his

The Contents.

his Neighbour, and his Neighbours children, p. 44. to 47.

12. That truly and uprightly to proceed in search of our finnes, wee must before hand remove self-love, and self-conceit: set out by two busie companions, p. 47, 48, 49.

13. That the place in the soule where principally sin is to be searched out is the heart: set out by a Common-Inne, p. 49, to 51.

14. That the five senses are so many inlets for sinne into the heart, and what kinds of sins enter in at every severall sense: set out by the Inne-doores, pag. 51 to 54.

15. That sins possesse not the heart forthwith from the sense, but in a naturall order, and by degrees: set out by the Hall, Parlour, Chamber, and Dining roome, p. 54.

16. That

The Contents.

16. That the passions of the heart are many, and what is their force and effect : set out under *Mistris Hearts Maids* , pag. 5. to 59.

17. That the will of Man is miserably mislead , and made as a very slave to the deceit of the heart , and passions thereof : set out by the name of *Will her man*, pag 59, 60, 61.

18. That sins once entertained into the heart , doe there finde matter of nourishment , there to abide and rest : set out by an *Hostesse* entertaining plentifully her guests ; from a *Table well furnished* , diligent attendance, lodging roomes and beds, pag. 69, to 71.

19. That ill ordered affections, and overswaying passions are accompanied with many evils : set out by *Guests lodged in severall*

The Contents.

rall beds, page 66, to 71.

20. That when the heart doth nourish up sinnes, there the sinners live securely without repentance, through hardnesse of heart; set out by lodging in a bed securely after full diet, page 71.

21. That where the understanding is sanctified, there the heart is struck with Gods feare to shake off security: set out by the Constable attaching a Felon. page 71, 72.

22 That upon this feare of God, a well informed judgment will fall to a true and serious examination of all a mans wayes, whereby godly sorrow is wrought to follow sin unto the death: set out by a Justice of Peace, his office, his examining of Felon, binding some over to prosecute against him, and sending him

The Contents.

to prison, page 72. to 82.

23. That a regenerate man, borne a new, getteth at length mastery over his own heart, and bringeth his body into subjection: set out by Master Newman the Goaler, page 82.

24. That the new man is renewed in knowledge, holines, and righteousness, by the heavenly power whereof he is kept and preserved from all the evils of sinne and wickednesse against either God or his neighbour: set out by the three under Goalers, page 82. to 86.

25. That a godly man useth all holy means to curbe sin, and to keepe in corruptions of nature, that they breake not forth to the disgrace of Religion: set out by fettering of Prisoners, and carefully looking to the Prison house, page 86. to 91.

The Contents.

In the second part.

1. That there ought to bee a time of triall, and a just condemning of sin in our selves: set out by an Assises. p. 93.

2. That God hath set in every man a conscience to judge of his own wayes without all partiality: set out by the Judge of Assises, p. 94, to 98.

3. That conscience must bee well informed of all the particulars whereof it is to judge, else it will not, nor cannot judge aright: set out by the Justices and others siting in commission with a Iudge p. 98, to 102.

4 That the holy Scriptures are the onely rule to proceed by against sin: set out by a grand Jury, p. 102, to 107.

5. That bee which would proceed

The Contents.

ceed strictly against all and every sin, is a man to bee qualified with many vertues: set out by a Petty-Jury pag. 107, to 113.

6. That as vices be, so vicious persons are opposite to vertue, and vertuous men set out by the prisoners challenging the Jury, p. 113, to 117.

7. That there are a generation of men setting themselves wholly for the world, which are neither true lovers of vertue, nor haters of vice, but so as either may bee usefull for themselves: set out under a full Jury of indifferent Gentlemen, p. 117, to 118.

8. That there is in every one an inbred corruption foule and evill: set out under the name of Old-man, p. 119, to 125.

9. That the heart is desperately wicked, most deceitfull and

The Contents.

vaine ; set out by the name of
Mistris Heart arraigned and
condemned page 125. to 139.

10. That the wil of man is most
rebelliously bent against all due
subjection : set out by Wiltull
Will arraigned, p. 139. to 160.

11. That Covetousnes is a most
cursed sin, the root of all evill e-
very where ; set out by all the
Witnesses produced against it.
p. 161. to 165.

12. That Covetousnes is a de-
ceitfull sin having many preten-
ces subtilly to cover it selfe ; set
out by the answer thereof at the
arraignment, p. 165. to 202.

13. That Covetousnesse is not
honest thrift, as is cleare by
prooffe, and the evident signes of
Covetousnesse : set out by witnes-
ses, Master Prooffe and Ma-
ster Signes, p. 202. to 228.

14. That Papistry is Idola-
trie,

The Contents.

trie, a patchery of heresie, Judaisme, and Paganisme: set out in the arraignment thereof, page 228. to 231.

15. That there are twelve wayes to confute Papistry; set out by the impanelled Fury against it, page 231. to 234.

16. That verity it selfe, and true Christianity are against Popery: set out by the two produced witnesses, discovering the falsehood, impiety, cruelty, treasonable practises, and the abhominable Idolatry thereof, page 234. to 262.

These things are the substance of all this booke couched within the allegoricall narrations, which is no dreaming dotage, no fantasticke toy, no ridiculous conception, no old wives tale told;

N 5 some

*An answer
to such as
censure this
book.*

some have an humour to delight in finding of faults; some are so envious that they cannot looke upon any thing which is anothers, but they must needs disgrace it; Perhaps some kicking Jade in reading is galled, and therefore doth winsh. Some are so rigidly grave, that forsooth, it is amisse to read that wherein they may have occasion offered any way to laugh or smile: when they may remember that even *Abraham*, the gray headed, old aged, and grave father once laughed; as they themselves will also, whosoever they be, when the humour takes them.

No want of
matter for
religious uses

If any dislike this little book for want of matter, let him be pleased to consider these one and forty particular instructions

ons before set downe , with
the naturall and morall Philo-
sophy comprehended therein,
how also families may be wel
governed and also religiously;
how love may bee preserved
among Neighbours , what e-
vils are the disturbance there-
of , and what be the base con-
ditions of the niggards and
pinching worldlings , contra-
ry to such as be of a bountifull
and liberall disposition.

Besides all these things let
them be pleased to attend to
the scope of the Book, where-
in two things are principally
aimed at.

I. To discover to us our mi-
serable and wretched estate
through corruption of nature,
For the laying open hereof,
there is a lively description of
sinne, with the power, nature,
fruits,

*The scope of
the book.*

I.
*To know our
selves by na-
ture.*

fruits, and effects thereof, how it first came, how entertained, bred and brought up, by whom, and where, with the severall kindes of sin, and the differing conditions of sinfull men, opposing vertuous courses, and under what colour they so do, to their own ruine at the length.

2.
*How to be
reformed.*

2. To shew how a man may come to a holy reformation, and so happily recover himself out of his naturall wretched estate. To worke this, here is delivered how a man is to search out sin, what necessary graces are required thereto, with the helps how to discover sin, and to know sins to be sins; what commonly bee the lets and hinderances, in the discovery and search of our finnes; what to doe, having found
found

found out our sins, and how to become humbled thereby, and how to sit down to judge of our selves without all partiality. Moreover here is manifest, what gifts and graces are requisite to an holy life. Lastly how we may know sin to be subdued, and in whom it is truely overcome.

These things being the true scope and right use of this Booke, and the matters therein contained so behovefull and necessary to every true Christian, I hope no sober minded man can, much lesse will finde fault with it.

If the manner, laying those things downe in a continued allegory, bee the offence to some, I doe suppose they know, that *Nathan* did teach *David* by an allegory: *Esay* and

*The manner
is allegoricall*

2 Sam. 12.
Cant. 5.

Ezek. 17.2.
& 19.

*Objection
answered.*

and *Ezekiel* taught the Jewes
so too, and that our Saviour
spake many parables to his
hearers.

If any think it had been fit
for a yonger wit, then for one
grown old and gray-headed;
surely *Nathan*, *Esay*, and *Eze-
chiel* were not young; neither
did those formes of speaking
derogate any thing from their
holy aged gravities. And it
may be thus to allegorize up-
on such a subject matter from
all these passages, in politicke
government, required some
more experience, then some
perhaps conceit, though the
thing done to their hand may
seem now most easie.

But the fault, if a fault, per-
adventure, is not simply im-
puted for making an allego-
ry: but in following it so
large-

largely, and for surfeting (as it were interlude-wise) some things, for the weightinesse of the matter therein contained, not seeming grave enough, as the Parables of Christ, & his Prophets were. For sin and sinfull courses of men should be so deciphered, as the Readers might rather be moved to lament, then occasioned to laugh.

First for the largeness, it is no more then the necessity of the intended discourse required, as the scope before mentioned may sufficiently witness. The Parables of our Saviour in *S. Luke*, and of *Ezekiel*, were large, and they were prosecuted according to the nature of those things from whence they were taken, to lay open fully thereby

what

Luke 15. &
16.

Ezek. 17.
& 19.

what they intended, and this is but so, and no more.

I confesse the matter of this allegoricall discourse to be such & as may appeare by the manifold lessons before layed down, being the summary Contents of the book) as ought to worke in every Christian Reader sorrow of heart in the deep consideration of his miseries, till he be recovered out of his wretched estate: and withall to cause a diligent endeavour in sober sadnesse to better his condition of living Christianlike before God; neither of which is prevented by the manner of handling, if all would do, as some have done, first to read it after the letter, and then attend piously to the spirituall sence, they would

would attaine to that, which
in so penning it, I aimed at. I
knew the natures of men in
the world: I perswaded my
selfe that the allegorie would
draw many to read, which
might bee as a baite to catch
them, perhaps, at unawars
and to move them to fall in-
to a meditation at the length
of the spirituall use thereof:
which I well hoped that o-
thers more religiously bent,
would at the first discern and
make benefit of.

If two or three passages car-
ry not that gravity in shew,
as some, perhaps, could wish
they did: Let these consider
therein in those places the en-
forced nature of the allegory.
Then how that elsewhere in
all the rest of the booke the
carriage of the matter is very
farre

farre from the nature of so odious and so base a comparison, if it be in the hand of a piously affected and well minded Reader. Lastly, that even those few passages are sharpe reproofes; and are no more an occasion to guilty parties, with the conceit thereof to make themselves merry, then that great Prophet *Elijah* his mocking (in a matter none more weighty) was to the Priests of *Baal*, when yet, perhaps, some of the wiser sort, abhorring *Baal*, might smile secretly thereat.

There is a kinde of smiling and joyfull laughter, for any thing I know, which may stand with sober gravity, and with the best mans piety, justly occasioned from the right apprehension of things, else had

had not *Abraham* fallen into it, nor holy *Job*, nor the righteous in seeing (which is strange) matter of feare. Well, I have clothed this booke as it is: It may be some humour tooke me , as once it did old *Jacob*, who apparelled *Ioseph* differently from all the rest of his brethren in a party coloured coat. It may also be that I tooke (as *Jacob* did in his *Ioseph*) more delight in this lad, then in twenty other of his Brethren born before him, or in a younger *Benjamin* brought foorth soone after him.

When I thus did apparell him, I intended to send him forth to his brethren, hoping hereby to procure him the more acceptance, where he happily should come: and my

Gen. 17. 17

Job 29. 24.

Psal. 52. 6.

my expectation hath not failed; deceived altogether I am not, as was *Jacob* in sending his *Joseph* among his envious brethren. For not onely hundreds, but some thousands have welcomed him to their houses. They say they like his countenance, his habit and manner of speaking well enough, though other too nice be not so well pleased therewith.

But who can please all? or how can any one so write or speake, as to content every man? If any mistake me, and abuse him in their too carnall apprehension, without the truly intended spirituall use, let them blame themselves, and neither me nor him: for the fault is their own, which I wish them to amend.

You

James Scott Jas

1627
1628

...accept him, and use him,
as I have intended him for
you, and you shall reape the
fruit, though I forbid you
not to bee Christianly merry
with him. So fare you well
in all friendly well-wishes,

R. B.

May 28. 1627.

FINIS.



